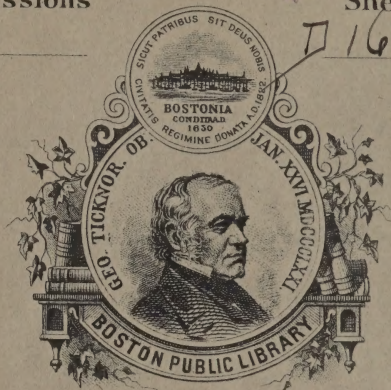




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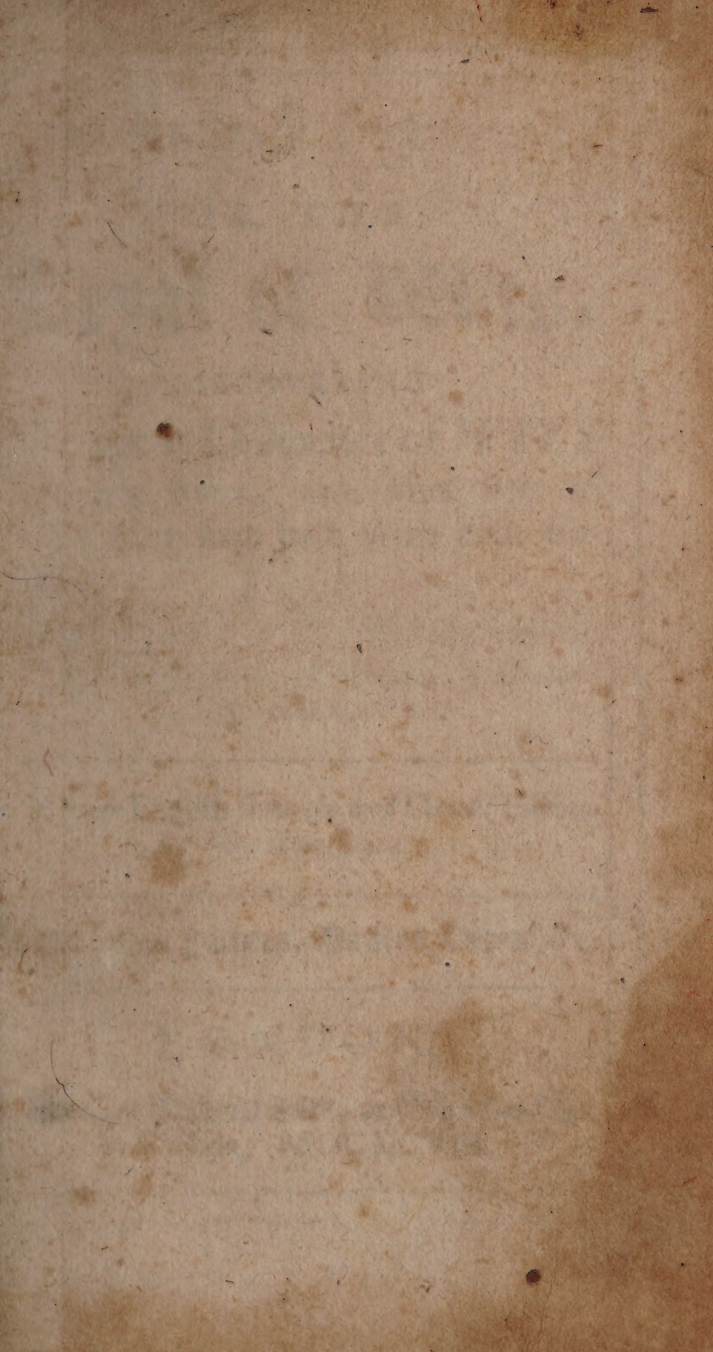
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*Examen de Ingenios :*

OR, THE

# **Tryal of Wits.**

DISCOVERING

The great Difference of *WITS*  
among Men, and what Sort of  
Learning suits best with each *Ge-  
nius.*

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*Published Originally in Spanish by Doctor*  
*JUAN HUARTES.*

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*And made English from the most Correct Edition*  
*by Mr. BELLAMY.*

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Useful for all Fathers, Masters, Tutors, &c.

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To the

RIGHT HONOURABLE

*CHARLES MONTAGUE,*

Chancellor of His MAJESTY's  
Exchequer, One of the Lords of  
the Treasury, and a Member of His  
MAJESTY's Most Honourable  
Privy Council.

**T**O whom can the *Tryal*  
of *Wits* more properly  
belong, than to him that  
is every way qualified for one of  
the *Tryers*, if such, as it is to be  
wish'd, were appointed by the  
State? And who has a better  
Right to judge of the several  
*Differences* of *Wit* in Others, than

## *The Dedication.*

he who has first assembled and united them *All* in Himself?

The Difference of Studies seems not greater, than the Diversity of Talents in Men that are framed for them: The *Genius* of a Logician lies not the same way with that of a good Grammarian, in so much that *Dulhard*, *Ludovicus Vives's* Master, used to say, as his Scholar himself has told us, that the worst *Grammarian* would make the best *Logician*: Nor are the Talents of a Linguist the same with those of a Mathematician, as appeared in a Tryal of Skill between an Eminent Linguist, and a Mathematician of no less Name, of our Own, *Bryan Walton*, Bishop of *Chester*,

## *The Dedication.*

*Chester*, and *Mr. Oughtred* upon a mutual Agreement between them, that each should teach the other his Skill. The Success of which was no other than this, that tho' the Bishop proceeded a great way in making *Mr. Oughtred* a good Oriental Linguist, yet so far was the other in Return from making the Bishop a tolerable Mathematician, that he could never get him to take out so plain a Lesson as that in *Euclide* of *ab Æqualibus, si dempseris Æqualia, manent Æqualia*. And I find a late\* *Italian* Author taking no-  
\* *Barcolus.*  
tice of such Studies as will not well associate and match together, particularly instances in these, *A Poetical Physician, a Philosophical*



## *The Dedication.*

*losophical Historian, a Mathematical Civilian*, all which are, as he terms them, no less than Monsters in a Learn'd Academy. Nor is the Disproportion between several Arts greater or more visible, than even the Disparity between several Parts of the same Art, of which, to say no more, this may suffice for Instance, which hath been observ'd by Painters, of Men of their own Profession, that the greatest Masters in *Colouring*, have rarely or ever proved good *Designers*, and so on the contrary : Whether it be easier for Colours to meet and mingle, than to unite good *Colouring* and Design in the same Picture ; or whether it be that  
Painters

## *The Dedication.*

Painters in this inherit the Fate of their own Colours, and that different Parts of their Employment will no more unite than disagreeing and unfociable Colours, I leave to others to enquire. This only I take leave to say, that nothing is more ordinary than for that as well as other Professions to abound with Pedants, and Men of narrow Spirits, whose Heads are filled with Images all of one Colour, whereas but few alas! (*Sir*) besides Your self, appear of so Universal and Communicative a *Genius* and Capacity as the Light, which is alike Friendly and Impartial in the Visits it makes, and the Colours it receives, disdaining not to descend

## *The Dedication.*

cend equally to every Eye, and to communicate indifferently with all Colours.

More I might add, but that You possess another and a greater Quality of Light, which is the fairest Thing in the World, and yet it self knows nothing of it, as Your Excellences are only unknown to Your Self, at the same time as they Shine so Visible to all the World of Your Admirers, and in particular to

*The Meanest of Your Servants,*

EDW. BELLAMY.



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TO THE  
READER.

**I** Here present you *Examen de Ingenios*, made English from the Original, whereas that which was done before, was from the Italian, which of it self was but a Translation. I shall say nothing in Disparagement of the Old, or in Favour of this New Version. I question not but that Gentleman did his Best, as I have now done mine ; and I hope this Curious and Critical Age will kindly receive it, as being my *Virgin-Essay* ; which may encourage me to proceed to teach some more Spanish Authors of great Wit and Learning (Strangers as yet to this Nation) soon to speak our Tongue.

Nor need I offer one Word in Behalf of this Excellent Book, because it speaks sufficiently for it self, it is well known among  
2 the

## THE PREFACE.

the Learned, and was well received when first Writ, and is yet no less in Esteem amongst most Men of Letters.

There have been no less than Five or Six several Editions of the Original, Three of the Italian, Ten or Eleven of the French, into which it was at two several times Translated ; as also Once into Latin, and as often into Dutch. If all this Proclaims not its Merit, at least it speaks its good Fortune, in the kind Reception this Book has met with in the World.

Of this only I am to inform the Reader, that Huartes a few Years before he died, made some Additions to, and Retrenchments in several Places, entirely leaving out the Seventh, in the Old, and adding the First, Second, and Fifth Chapters in the New Edition, with a large Supplement to the Proem.

It would be no small Advantage to this Kingdom (in Particular) and to the Commonwealth of Learning (in General) if this Reformation were attempted, and put in Practice ; for if there were Triers of Wit

## The PREFACE.

*Wit. appointed by the State, according to our Authors Proposal, to watch the Genius of Children, in their first Appearances and Efforts, whether to make the Scrutiny as the Antients advised, by leading them to the Shops of Mechanics, and to chuse Trades for them, according to the Tools they chuse to Play with, or to descend so far as to observe their Childish Plays and Diversions, wherein the Man is often represented in Miniature. Thus Vesalius began in his Childhood to cut up Rats and Mice. Michael Angelo at the same Age to draw Figures, and Galen to make Medicines.*

*By these Means there would be fewer Dunces in the Universities, as well as fewer Bunglers in the Shops; not a few upon Enquiry in the Schools and Inns of Court would be sent to take their Degrees in the Trades and Manual Arts; their Bodies being made for Labour, not their Minds; and their Genius suiting rather with such Professions, as require more good Shoulders and good Backs, than good Heads: Nor upon Exa-*



## The PREFACE.

*mination would there be found fewer in the Shops, fit to fill the Places of many Graduates in the Universities. And thus by this mutual Transplantation, in the end, the Universities might be supplied with abler Professors from the Shops, and the Shops again in Return, stored with better Artists from the Universities. Were this Care duly taken to prevent the Mismatching Men and Professions, what surer and more effectual Way could be opened, for the Advancement of Learning, and the Flourishing of Trade at once ?*

*Much more might be said upon this Subject, but I shall detain you no longer from the Work it self, not doubting in the least but you will be not a little pleased and edified with the Curious and Uncommon Notions of this Spaniard. And that you may be so, has been the Endeavour of,*

Your Humble Servant,

E. BELLAMY.

T O

# His Catholic Majesty.

S I R,

**T**O the end that the Works of all Artists may attain the utmost Pitch of Perfection, and be of the greatest use to the Common-Wealth, it seems very Reasonable that by a Law it should be provided, that the Carpenter should not interfere with the Husbandman, nor the Weaver with the Architect, nor yet the Lawyer play the Physician, nor the Doctor the Advocate, but that each should stick close to the Profession most agreeable to his Talent, and let the rest alone. For considering how short and limited the Wit of Man is to one thing and no more; I have been always of Opinion, that no Man could understand two Arts perfectly well, without proving defective in one of them: And that accordingly none might err in the Choice of that which was most agreeable to the Bent of his Natural Inclination, there should be *Triers* appointed by the State, Men of approved Sagacity and Knowledge, to search and sound the Abilities of Youth, and after due Search, to oblige them to the Study of that Science their Heads leaned most to, instead of abandoning them to their own Choice. Whence would proceed in Your Majesty's Kingdoms and Dominions, the most inimitable Artists in the World, as well as the most

*To His Catholic Majesty.*

Accomplish'd Works, by this way of suiting Art and Nature. I would have the same thing Practised in all the Universities in Your Kingdoms, seeing they allow not the Student to proceed to another Faculty till he be first well entred in the Latin Tongue; for even there should also be *Triers*, to discover if he that designed to Study Logic, Philosophy, Physic, Theology, or the Law, had a *Genius* adapted to each of those Sciences; if not (besides the detriment accruing from such a one to the State, exercising a Profession he is incapable of) 'twould be a shame to see a Man slave and beat his Brains for a thing impossible ever to be extracted thence. And for want of such Caution at this day, the Christian Religion is in danger by Pretenders to Divinity, who want proper *Genius's* for it; nay, unskilful Physicians have destroyed Mens Bodies; nor has the Skill of the Law arrived at that Pitch it ought, for want of knowing to what Rational Faculty the Use and true Interpretation of the Laws belong. All the Antient Philosophers have found by Experience, that where Nature disposes not a Man for Knowledge, 'tis in vain for him to labour in the Rules of the Art. But not one of them has clearly and distinctly declar'd what that Nature is, which renders a Man fit for one, and unfit for another Science, nor what difference of Wit is observed among Men, nor what Arts and Sciences are most suitable to each Man in particular, nor by what Marks they may be discern'd, which is of the greatest Importance. These four Points (tho' seemingly impossible) are contained in the Matter here treated of, besides many other that by the by fall in with this Doctrin, to the intent that curious Fathers may learn the Art and Secret of discovering Wit in their Children, and know how

to



## To His Catholic Majesty.

to apply to each the Science in which he shall most Excel; which Caution *Galen* reports his Father used towards him, when a Child, being of Opinion, That the Scholar who takes pains in a Science with which his *Genius* and Natural Inclination suits not, makes himself a Slave to that Science. Observe this, saith \* *Plato*, that it is not a decent thing for a Freeman to Drudge like a Slave in any Science whatever; 'tis not to the purpose, says he, that a Freeman should addict himself to any Discipline at the Price of his Liberty; for no Science will remain in the Mind, that was introduced by force. This Father discovering in his Son a proper and most adapted *Genius* to Physic, enjoined him to Study it, and not to trouble himself about any other, having read in *Plato* a Law, prohibiting any one at *Athens* to apply himself to two Sciences, but rather to one only, and particularly to that most Natural to his *Genius*, giving this Reason for it, That Man's Nature is not capable of Exercising two Arts, nor of Addressing absolutely to two Studies at once. Whence any may conceive of what Importance it is to a State to make such a Choice, and Tryal of Wits fit for Sciences; seeing that *Galen* studying Physic, not only Cured so many Diseases in his own Time, but continues to make so many New Doctors by his Prescriptions, as we see at this Day. Nay, had *Baldus*, (that Celebrated Lawyer) always Studied and Practised Physic, as he began, he would have pas-

\* Dial. de Justo.

*Demons confer with Men very familiarly; however for one Truth that they tell them of any importance, they deceive them with a thousand Lyes.*

*Baldus ought to have left Physic and Studied the Law, for the reason Cicero gave in the following Words: Who therefore shall have seriously consulted his Genius upon the manner of getting a livelihood, provided it be honest, ought to remain fixt in it, and that is most commendable, if he be not convinced that he is mistaken in his Choice. Cicero lib. 1. Offic.*

*To His Catholic Majesty.*

led but for a Quack (as he really was) because he had not a *Genius* for that Science, and the Law at the same time would have lost one of its greatest and most incomparable Interpreters.

Thêrefore being resolved to reduce this sort of Philosophy to Practice, and to evidence it in Instances of some Wits, Your Majesty's presents as one of the most Eminent, which Surprizes the whole World, in observing a Prince of so vast Knowledge, and such Consummate Wisdom and Prudence. Of which I can't Treat in this Place. without breaking in upon my intended Method. In the last Chapter of this Book, Your Majesty will discover and distinguish what kind of Wit Your's is, and in what Arts and Sciences it would have brought most Advantage to the Commonwealth, had You, now our King, been Born a Private Person by Nature.

T H E

T H E

# P R O E M.

**P** L A T O pickt out the nimblest Witted Scholars he had, whenever he proposed to advance any grave, subtil, and uncommon Doctrin, and to such only he imparted his Sentiments; being taught by Experience, that it would be but Time thrown away, piercing empty Nodds in vain, and Learning fruitlessly squandred, in communicating elevated Matters to incapable Blockheads. The next thing he did (after such a Choice) was to prepare them by certain Suppositions in themselves clear, true, and not wide of the Conclusion: Because Sayings and Sentences started on a sudden, contrary to the receiv'd Opinion, at first, serve to no other purpose (such precaution not being used) but to confound and perplex the Auditors, to lose their Favour, and make them distaste the Doctrin. The same Method (Curious Reader.) would I take with you, if you could by any manner of means before-hand penetrate into and discover to me alone, what kind of *Genius* Your's is: For if it be suited to this Doctrin, I would distinguish you from Common Wits, and privately communicate to you, such new and singular Opinions, as were never once thought of, nor ever entered  
Man's



## The PROEM.

Man's Imagination. However this not being to be done (our Work appearing in Public to all the World) it is impossible but I must needs leave you somewhat Surprized; for if your's is a common and Vulgar Wit, I doubt not but you are perswaded that the Number and Perfection of the Sciences has been by the Antients long since determined, guided by a vain Reason, that since they could find out nothing more to say, 'tis a sign that there is nothing new; and if you happen to have such Sentiments, go no further, nor read any longer, for it will but vex you to know what a wretched kind of Wit you are Master of; but if you are deliberate and discreet, I have three very true Conclusions to propose to you, which for their Novelty, are not a little to be admired. The first is, That of all the different Wits of Men, there is but one (as predominant) can fall to thy share, unless Nature straining hard as it were to form two or three Excellencies more in thee, and being unable to effect what she designed, has left thee off unwrought in haste, as a rude Essay of an unfinish'd Piece. The Second, that to each different kind of Wit corresponds one Science only transcendently, and no more; for which reason, if thou art not well assured in the Choice of what suits thy Talent, thou wilt find thy self very short in the rest, with the most assiduous Application. The Third, that after thou hast found out what Science corresponds best with thy Wit, there remains, if thou wouldst not err, another greater difficulty, which is, whether the Practic, or Theory suits best with thy *Genius*; for these two Parts (in all Sciences whatever) are so opposite to each other, and require Wits so diverse, that they may be set one against the other in the place of

*In Spain  
Nature can  
join but two  
different  
kinds of  
Wit, and  
in Greece  
three.*

## The PROEM.

of Contraries. A hard saying this I own, and yet hard as it is, what is yet the hardest of all, is, there is no Writ of Error, or Appeal; for who can say that he has received any Wrong? for God is the Author of Nature, who dispenses to each Man but one kind of *Genius* (as I said but now); notwithstanding the Opposition and Difficulty, that lies in the uniting them, he accommodates himself to her, and of the Sciences he distributes *Gratis* amongst Men, in a Miraculous way he gives no more than one in an Eminent Degree. \* *There are diversities of Gifts, but the same Spirit. And there are diversities of Administrations, but the same Lord: And there are diversities of Operations, but it is the same God which worketh all in all; but the manifestation of the Spirit is given to every Man to profit withal; for to one is given by the Spirit the Word of Wisdom; to another the Word of Knowledge, by the same Spirit; to another Faith, by the same Spirit; to another the Gift of Healing, by the same Spirit; to another the Working of Miracles; to another Prophecy; to another the discerning of Spirits; to another divers kinds of Tongues; to another the Interpretation of Tongues: But all these worketh one and the same Spirit; dividing to every Man severally as he will. Upon the whole Matter, you see that even the Graces Men possess in the Church are very different, yet are they all distributed by one and the same Spirit, who is the source of all. The Ministerial Employments are divers, and yet 'tis one and the same Lord who calls both the one and the other to his respective Function. Neither is the Power of working Miracles equal and alike in all, though it is the same God who produceth those Miraculous Acts, which are performed by those to whom he has given that Power. Nor are you to think,*

that

Paul I. to  
the Corin.  
chap. XII.

## The PROEM.

that the Distribution of these Gifts, which proclaim the Holy Spirit's dwelling in him, who possesses the same, is without reason unequal. Since in their distribution, God has regard to what is of more Use and Advantage, either for the farther Confirmation of those who already are Believers, or for the Conversion of such as are yet Idolaters. Whence it comes, that one receives from the Holy Ghost the Gift of Wisdom to uncypher Divine Mysteries, and another the Gift of Knowledge from the same Spirit; and that also one has Faith, by virtue of which, he works a vast number of Miracles, and heals all incurable Diseases; another is armed with a power of Miracles of another kind, as of foretelling many things to Come, of Penetrating into the Breasts of Men, and discerning the several secret Springs of all their outward Motions. Hence is it one speaks many Languages (unlearned) and another is the Interpreter to understand them all, because, as I told you before, it is one and the same Spirit who is Author of all these Gifts, and who distributes them according to his good Pleasure.

I question not in the least but God made that distribution of Sciences with regard to each Man's Wit and Natural *Genius*, seeing the Talents he

\* Chap. XXV,

*The reason of this is, that the Supernatural Sciences have their Seat in the Soul, and the Soul is, according to Aristotle, subject to the Temperament and Constitution of the Body. Arist. lib. 2. de Anima.*

bestow'd in \* *St. Matthew* (says the same Evangelist) that he distributed them to each according to his own *Virtue*. For 'tis a very gross Mistake to fancy that these Supernatural Sciences require not certain previous Dispositions in the Subject, before they can be infused. For when God Form'd *Adam* and *Eve*, 'tis certain that he first filled them



## The PROEM.

them with Wisdom in Organizing their Brain after such a manner as was every way becoming an Instrument appropriated to Reason and Discourse. To this purpose speaks Sacred Writ, \* *He has* \* Eccles. *filled them with the Spirit of God in Wisdom, in Knowledge, in Understanding, and in all manner of Workmanship.* And according to the difference of each Man's Wit, one Science was rather infused than another, and more or less of each of them, which may be understood by the same Instance of our first Parents; for when God fill'd 'em both with Wisdom, 'tis agreed on by all hands, that he gave less to *Eve*, which was the Cause (say the Divines) that the Devil undertook to seduce her, not daring to tempt Man, as being in awe of a Superior Wisdom. The reason of this (as we shall prove by and by) is, that the Natural Composition of Woman's Brains is not susceptible either of much Wit or great Wisdom. We shall find the same thing in Angelic Substances, that God to raise one Angel to greater Degrees of Glory and more elevated Gifts, gave him first a more delicate Nature. And if one should ask the Divines, of what use is that Delicate Nature, they answer, That an Angel who is of a more Elevated Understanding, and refined Nature, more readily inclines to the Will of God, and more efficaciously employs those Gifts, the self same Thing happening even among Men.

Whence may manifestly be inferred, that seeing there is a difference of Wits for Supernatural Sciences, and that all kind of Capacities are not fit Instruments alike for them, by far greater reason Humane Learning requires it, because what Men learn is purely by force of their Wit.

## The PROEM.

The Design of this Work is to know and distinguish the Natural Differences of Human Understanding, and how with Skill to apply to each the Science he may most Excel in. If I gain my Point, I shall give God the Glory, from whom proceeds all that is Good and Profitable. And if not (know Wise Reader) that to Invent and Perfect an Art at one and the same time is impossible, because Humane Sciences are so large, and of so wide an Extent, that no Man's Life is sufficient to discover them all, and to bring them to their due Perfection. The first Inventor does enough to point out some considerable Principles, from which, like Seeds, others may take occasion to raise the Art to its Height. *Aristotle*, in allusion to this, said, That we ought highly to esteem the very Errors of those that first began to Philosophize, because 'tis so very difficult to invent new things, and so easy to add to what has been Invented and Discovered; for this very reason the Errors of the first Inventor ought not much to be blamed, no more than the Improvements of him that adds, to be extravagantly Praised. I readily confess this Work may not be absolutely free from Errors, the Matter being so nice and delicate, and beside I had no Guide to lend me a hand in this difficult and untrodden Way. But if they happen to be in the Matter, wherein the Understanding has room to expatiate, in that Case (Ingenious Reader) I intreat you, before you play the Critic, to read the following Preface, where you will see the Reason why Men are of different Sentiments, and then to go thorow with the Book, to discover what kind of Wit your's is, and if you find any thing not well said according to your Sense, carefully consider the contrary Reasons that

## *The Author's Supplement, &c.*

that seem to have more weight with you, and if you know not how to resolve them, return to read the Thirteenth Chapter, where perhaps you may meet a satisfactory Answer. Farewell.

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## *The Author's Supplement to the foregoing Proem.*

### *The Reason why Men are of different Sentiments and Opinions.*

I Have for some Days past been perplext in my Mind with a Doubt (Curious Reader) of which conceiving the Solution to be very difficult, and hid from my Understanding, I own I have always hitherto dissembled it; but now, that I can no longer endure to be so often Teiz'd, I am resolv'd to find the Decision of it, cost what it will. This Doubt is to know how it can be, seeing all Men are of the same indivisible Species, and the Powers of the Rational Soul (the Memory, Understanding, Imagination, and Will) of the same perfect Nature in every Body, and which encreases the Difficulty, the Understanding, a Spiritual Faculty, and acting with material Organs, yet nevertheless we see by Experience, if a Thousand Persons meet together, to give their Opinion upon any Point, each will have his particular Sentiment, and not one Man's shall agree with anothers, whence comes that Saying, *That there are a Thousand Differences of Opinion among Men, that each discerns things, and uses them after his own Fashion,*



## The Author's Supplement

*Shion, that their Inclinations are ever disagreeing, and the Designs of every Man's Life wholly New and Singular.*

Not one of the Antient or Modern Philosophers that I know of has so much as touched upon this Difficulty to clear it, according to my Opinion, from its Obscurity, although every one complains enough of the Difference of Mens Judgments and Gusts. For which reason I must break the Ice, and open the Way, making use of my own Invention, as in some other Important Questions, which have never yet been discuss'd by any Body else. I find therefore in the particular Composition of each Man, there is a certain *Je ne sçay quois*, that makes us naturally fall into this diversity of Opinions, nay whether we will or no, which is neither Hatred nor Passion, nor an Inclination to speak ill, or contradict, as they imagine that Write long Epistles Dedicatory, to those they call their *Mecenas's*, imploring their Favour, and singular Protection; but to assign what it is, and by what Principles to be attained, there lies the Point, and Knot of the Business.

To understand this then it must be observ'd, that it has been the old Opinion of some great Physicians, that be we what we will who inhabit the intemperate Regions, we are actually and in earnest sickly, and have some hurt, although that we were begot and born with it, and never enjoyed a better Temperament, yet we perceive it not, but if we arm against the depraved Actions of our Faculties, and the Cares that are incident every moment (not knowing whence or why) we shall soon be of Opinion, that there is no Man can say in truth he is free from Pains and Diseases.

*to the foregoing Proem.*

All Physicians agree, that perfect Health in Man consists in a certain Equality of the four First Qualities, wherein Heat over-ballances not Cold, nor Moisture Driness; from which Equality when ever a Man receds, 'tis impossible he should be so well as he us'd to be; and the reason of it is clear, because when a Man is in right Temper, he acts perfectly well, and it cannot well be otherwise when a Man is in ill Temper (which is the contrary) but his Faculties will be Vitiated, and his Actions somewhat defective. Now to preserve this State of Health, Heaven ought always to shed the same Influence, there should be neither Winter, nor Summer, nor Autumn, Man should not roll on through the Course of so many Years; the Motions of Soul and Body should always be equal and uniform; in Sleeping and Waking, Eating and Drinking, they should be moderate, minding nothing but to maintain this good Temperament, which is a thing unattainable as well by the Art of Physic as by Nature.

God only had done this in the Person of *Adam*, placing him in the earthly Paradise, and giving him the *Tree of Life* to eat, which had that Property to preserve Man in the same Degrees of perfect Health, with which he was Born. But other Men living as they do, in some intemperate Regions, and subject to such Alteration of Weather, in the Winter, Summer and Autumn, and passing thro' so many different Stages of Life, and eating such variety of Meats, hot and cold, must of Course find themselves disorder'd, and that they hourly lose that happy Harmony of those four First Qualities, which we see evidently in all Men that are Born, some are Flegmatic; others Sanguine, some Choleric, others Melancholic, and not one Tem-  
b perate

## *The Author's Supplement*

perate, except by Miracle; and if there be any such, his good Temperament lasts not a moment without Change and Alteration.

*Galen* blames these Physicians, declaring they speak with too much Rigour; for Man's Health consists not in an indivisible Point, but has some scope and latitude; for the first Qualities may somewhat decline from the perfect Temperament, without our falling Sick upon it. The Flegmatic are visibly far from it, because of their too great Coldness and Moisture; the Choleric, by reason of their excessive Heat and Driness; the Melancholic, because of their extraordinary Coldness and Driness; yet nevertheless all these fail not to live in Health, without Pain or Sicknes; and tho' it be true that they are not so perfectly well as those that are temperate, yet they subsist without any considerable Inconvenience, and without having recourse to Physic. For which reason Physic it self conserves them in their natural Dispositions, though *Galen* said that these were Vitious Intemperances, and that they must be treated as Diseases, applying to each the Qualities contrary to them, to reduce them to that perfect Health, in which is no Pain, or Infirmary whatever. Of this we have plain Proof; for Nature in all her Efforts and Inclinations endeavours not the Preservation of him that is of an ill Constitution, by things that accord with his Nature, but to this end will always rather use those that are most contrary to it, as if he really were sick; thus we observe the Summer agrees best with the Choleric, the Winter worst; and that Wine inflames him, but Water makes him easier and pleasanter; which occasion'd *Hippocrates* to say, *That the Good and Welfare of a hot Constitution consisted in drinking Water, and in Refreshment.*



*to the foregoing Proem.*

*freshment.* But to attain the end I propose, there is no necessity to say, that this evil Constitution is a Disease, as these Antient Physicians have directly maintain'd, or an imperfect Health, as *Galen* rather intimates, since neither the one nor the other Opinion, is to be clearly drawn from what I pretend to prove, but the cause of the ill Constitution of Men, and their not being in the Purity and Vigour of their Natural Constitution, is, that they are inclined to quite different Gusts, and Appetites, not only in what touches the Irascible and Concupiscible Faculty, but also in things which regard the Rational Soul. Which we may easily observe, if we run through all the governing Powers in the Man of ill Constitution. He that is Choleric, following his Natural Faculties, requires cold and moist Meats; and he that is Phlegmatic, claims hot and dry. The Choleric pursuing the generative Virtue is employ'd in quest of Women, who are the Aversion of the Phlegmatic. The Choleric, according to the Irascible Faculty, is Ambitious of Honour, aspiring to Greatness and Glory, to Command and Rule like a Superior, and Magisterially: The Phlegmatic has more satisfaction in Sleeping soundly, than in being Lord of the Universe; but now to what end serves this Knowledge of the different Inclinations of Men? It is to consider the Diversity there is amongst the same Persons, Choleric, Phlegmatic, Sanguine, or Melancholic, because of the vast difference between Choler, Phlegm, Blood, and Melancholy; in order to understand more clearly, that the Variety of Ill Constitutions and Diseases among Men is absolutely the Cause of the Diversity of their Judgments, (as far as respects the Rational Part) it will be convenient to set

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down here an Instance in the External Faculties, because the same thing we observe in them, we may also conclude in the others.

All the Natural Philosophers are agreed, that all the Faculties with which an Act of Sensation is performed, should be clear and pure from the Tinctures of the sensible Object; not to make quite different and absolutely false Reports of the same. For Instance, let us suppose Four Men defective in the Composition of the Organ of Sight, and that in one, a drop of Blood should be mixt with the Christallin Humour, in the other a drop of Choler, in the third one of Phlegm, and in the fourth one of Melancholy; if these know nothing of their Defects, we will lay before their Eyes a piece of Blue Cloath to judge of its true Colour; 'tis certain the first will say 'tis Scarlet, the second that it is Yellow, the third that it is White, and the fourth that it is Black, and that each of them would make no difficulty to swear it, and to ridicule his Companion upon it, as a Fellow that suffers himself to be deceived in a thing so clear: And if we should let these four drops of Humour fall down to the Tongue, and give to these Four Persons a Glass of Water to drink, one would say, it was sweet; another, it was bitter; the third, it was salt; and the last, that it was sower. Thus you see here Four different Judgments in two Qualities, because each has his sensory Organs tinctured, not one of them all hitting upon the Truth. The same Reason and Proportion is kept by the Internal Faculties, in the Place of their Objects; and thus it would be should we carry up these Four Humours even to the Brain; if they happened to cause an Inflammation there, we should see a Thousand sorts of Follies and Extravagances,

*to the foregoing Proem.*

vagances ; whence comes the Saying, *That every Man has his blind-side, in which he is obstinate.* Those who are not incommoded with this Distemper'd Excess, seem to be of a very sound Judgment, and speak and do very Rational Things, and yet in effect are Extravagant, but do not reflect upon it, because of the calm and moderate Temper they possess.

Physicians have no better a way to know if a Man be sick or well, than to reflect on his Actions ; for if they are Rational and Sound, he is in Health ; but if they are Evil and Deprav'd, it is an infallible Indication of his being Indisposed. Upon this Argument the great Philosopher *Democritus* insisted when he proved to *Hippocrates*, that Man from the Day of his Birth to that of his Death, as to his Rational Acts, was nothing else but a continual Disease ; *Every Man*, says he, *from his Birth is but a Disease ; when he is brought up he is Helpless, and wants the Aid of another ; when he encreases in Strength, he becomes Insolent, must be Corrected, and have a Master ; when he is at full Strength, he is Rash ; when he declines to Old Age, he is Miserable, does nothing but Vaunt and Prate of his past Labours ; at length he drops with his fair Qualities into the Ordeur of his Mother's Belly.* Which Words were admired by *Hippocrates*, who finding them so true, and being convinc'd by them, recounted them to his Friend *Demagetes*. And returning to Visit him, who relished a Treat of such high Wisdom, he ask'd him why he laugh'd without ceasing, upon his ridiculing all Mankind. To which he returned as follows. *Don't you see that the whole World is Raving mad in a burning Fever, some buy and feed Kenels of Hounds that are to Devour them ; others run Mad after Hunting-Horses, these*

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would command many People, and yet know not so much as how to govern themselves; those take Wives to drive away Incontinence, and yet burn with Love, and soon prove as irreconcilable in their Hatred; they die with desire to have Children, and when these Children are once grown up, they turn them out of Doors. All these unprofitable transient Cares and Affections, what are they but fair Tokens of their Folly? Nor do they stop there, for having no greater Enemy than Quiet, they wage War one with another, deposing their Kings, advancing others to their Dignities; they account it a Glory to Murder one another, or rather turn their Swords against their own Mother's Breasts; go on wickedly searching in the Bowels of the Earth, which administers Matter to all their Crimes; continuing after this manner all along, recounting the various Capricio's of Men, and the monstrous things they do and say, by reason they are all distemper'd. In fine, he told him, That this World (to speak properly) was but one great Bedlam, where every Man's Life was an agreeable Comedy to make sport for all the rest, and that truly was the Subject of his fit of Laughter: Which Hippocrates having heard, cryed out aloud, telling the Abderites, Democritus is no mad Man, but the Wisest of Men, and one that can make us all Wiser. If we are not all mistaken, we that live in Temperate Regions, and eat with moderation, shall all have, though not always, yet for the most part, the very same Opinions, the same Inclinations, and the same Conceptions; and would every one take the Pains to reason and judge of any Point of Difficulty, almost all at the same instant would be of the same Sentiments: But living as we do in Intemperate Regions, and in those so irregularly, in what relates to Eating and Drinking, beset with so many Passions and Cares, and  
subject-

*to the foregoing Proem.*

subjected to every Change and Alteration of Air and Weather, it is impossible but we should be sick, or at least indisposed; and as we are not all sick of the same Disease, so usually we are not all of the same Mind, nor espouse the same Opinion; but each in proportion to his Evil Constitution.

The Parable of St. *Luke* agrees excellently well with this Philosophy, which says, *that a certain Man went down from Jerusalem to Jerico, and fell among Thieves, which stript him of his Raiment, and wounded him, and departed, leaving him half dead; which some Doctors explain, saying, That this Man thus maim'd, represents Humane Nature after it had sinn'd; for God Created him most perfect, with a Constitution and Temperament, natural and agreeable to his Kind, bestowing on him many Supernatural Graces for his greater Perfection, and among others Original Justice, by which Man gained entire Health, and as Harmonious a Constitution, as he could wish. Whereupon St. Austin calls it the Health of Nature, because it was from it proceeded that excellent Harmony in Man, which subjects the Inferior Part to the Superior, and the Superior to God; all which Graces he lost in the very instant he Sin'd, when he not only saw himself despoiled of his Gifts of Grace, but of those of Nature, also, remaining as maim'd in both at once. But be that so or not, let us consider his Descendents, in what State they are, and what Actions they perform, and we shall easily perceive they could not proceed, but from Men Maim'd and Distempered. At least, as to what respects Free-Will, 'tis a certain and judged Case, that since he Sin'd, he remain'd in a manner half dead, deprived of the Strength he had before, because at the same instant *Adam* Sin'd, he was cast*

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out of the Terrestrial Paradise, a very Temperate Place, and was depriv'd of the Fruit of the Tree of Life, and of other means he had to preserve his good Constitution. The Life he afterwards led was extreamly Painful, he made the Earth his Bed, was expos'd to Heat, Cold, and all the Injuries of Weather; the Country where he dwelt was Intemperate, his Meat and Drink contrary to his Health; to go bare-Footed and Naked, to Sweat and Slave, to spin out, and get a Livelihood; to have neither House, nor Home; to wander from Place to Place; for such a Man as he especially that had been so nicely Educated, doubtless might very well render him Unhealthful and Distemper'd: So that there remained not in his Body an Organ that was not in the same Condition, or that could Act with the accustomed Sweetness and Vigour. Being so Distemper'd he enjoyed his Wife, and beget *Cain*, a Child of such a Perverse and Malicious Spirit, Proud, Rough, Shameless, Envious, Wicked, and of such Corrupted Manners, as he transmitted, together with that State of impaired Health, this dangerous Disorder to his whole Race, Physicians being of Opinion, that the Parents Diseases fail not to descend to the Children.

But a great Objection arises against this Doctrine, requiring no slight Solution, which is this; Suppose it be true that all Men are Distemper'd and of evil Constitution, as we have prov'd; and that from each ill Constitution is bred a deprav'd Opinion, what Method shall we take, to distinguish who speaks Truth amongst so many Persons that pretend to be Judges of it? For if these Four Men, of whom we formerly spoke, were all mistaken in their Judgment of the piece  
of



*to the foregoing Proem.*

of Blue Cloath they saw, and had each an ill Tincture in his Sight, may not the same happen in other things, if each should have some particular Distemper in his Brains? and after this manner Truth would remain hid, without any Body being able to discover it, because all the World is Crazed and Distemper'd.

To which I answer, That the Knowledge of Man is Uncertain and Doubtful, for the Reasons I have mentioned; but besides, that 'tis to be observed, that never any ill Constitution attends a Man, but if it should debilitate him in one Faculty, in the same proportion it strengthens him in another; and if you would have it so, in that which requires a different Temperament: For Instance, If the Brain being well temper'd, should happen by Excess of Moisture to lose its good Temperament, assuredly the Memory would thereby prove more Excellent, but the Understanding impair'd, as we shall hereafter make out: And if he loses this good Temperament by too much Dryness, the Understanding will be thereby encreased, but the Memory diminish'd. So that as to what concerns the Operations relating to the Understanding, a Man that has a dry Brain, shall much more Excel therein, than he that has a sounder, and more temperate one: And for the Operations of the Memory, a Man of a bad Constitution, because of his too much Moisture, excels much more in that than a Man of the best Constitution in the World; for, according to the Opinion of Physicians, Men of the worst Constitution, in many things surpass those of the best. For which reason said *Plato*, it is a Miracle to find a Man of an excellent Wit, that has not some Madness (as much as to say, a hot and dry Distemper

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per of the Brain;) so that there is an intemperate Distemper appropriate to one sort of Science, which is quite contrary to another. Therefore 'tis requisite a Man should distinguish what kind of Infirmary and Distemper his is, and what Science in particular it suits with (which is the Subject of this Treatise) for in that Science he shall discover Truth, but in the others he shall only make Conjectures at random.

Men of Harmonious Constitutions, as we shall hereafter prove, have in a degree of Mediocrity a Capacity for all Sciences, though they will never excell in any; but those that are otherwise, are fit but for one only, which if they happen to hit upon, and Study with Care and Application, they may be assured to succeed wonderfully in it; but if they fail in their Choice and Application, they will make but small Advancements in the other Sciences. History confirms to us, that each Science was discover'd by Men of ill Constitutions.

If *Adam* and all his Children had continued in the Terrestrial Paradise, they would have had no occasion for Mechanic Arts, nor any of the Sciences now taught in the Schools, nor would they as yet have been found out, or Practis'd; for inasmuch as they went bare-footed and naked, they wanted neither Shooe-makers, nor Taylors, nor Weavers, no more than Carpenters, or Masons, because there was no Rain in this Earthly Garden of Pleasure, nor was the Weather too hot, or too cold, that they needed any Cover or Retreat. Nor was there any Scholastic, or Positive Divinity, much less was it branched out as it is now, because *Adam* not having Sin'd, Jesus Christ was not Born, of whose Incarnation, Life, and Death, as also of Original Sin, and the Remedy thereby obtained

*to the foregoing Proem.*

obtained, this Science consists. There had been less of the Knowledge of the Law, because the Just have no occasion for Law and Right; all things had been in Common, there had been no *Mine* nor *Thine*, which are the cause of Law Suits and Quarrels. Physic had likewise been superfluous, Man had then been Immortal, and free from the Corruptions and Changes attending Diseases; all had eat of the Fruit of the Tree of Life, which had that Property, daily to repair our Radical Moisture.

*Adam* no sooner Sin'd, but he began to fall upon the Exercising of all the Arts and Sciences, as necessary to support his Misery. The first Science that appeared in the Earthly Paradise, was Skill of the Law, by means of which was form'd a Process, with the same Order of Justice, as at this day observ'd, citing the Party, and declaring the Crime he was accused of, the Accused answering, and the Judge pronouncing Arrest of Judgment, or Condemnation.

The second was Divinity; for when God said to the Serpent, *And she shall bruise thy Head*, *Adam* understood, as he was a Man, whose Understanding was full of infus'd Sciences, that to repair his Fault, the Divine Word was to take Flesh in the Virgin's Womb, who by her happy Delivery should trample under her Feet the Devil, and all his Powers, by which Faith and Belief he was Saved.

After Theology soon came the Military-Art; because in the way *Adam* went to eat the Fruit of Life, God had placed a Garison and Fort, into which he had put an Armed Cherubim, to dispute the Passage.

Next



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Next the Art-Military, came also Physic, because *Adam* by Sin became Mortal, and Corruptible, subject to an infinite number of Dolours and Infirmities.

All these Arts and Sciences were first exercised there, receiving afterwards their due Improvement, and Perfection, each in the temperate Region, best adapted to it, by means of Men of Wit and Ability every way qualified to invent them.

Whereupon I conclude (Curious Reader) frankly confessing my self to be of evil Constitution; and Distemper'd, and that you may well be so, being Born as I was, in an intemperate Region, and that the same Thing may happen to us, as to those Four Men, who seeing a Piece of Blue Cloath, swore, one, that it was Scarlet; the other, White; the third, Yellow; and the fourth, Black; not one of them speaking true, because each had a particular Vitiatio*n* in the Organ of Sight.

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*Authors made use of in this  
WORK.*

**A** Bulensis.  
Alex. Aproh.

Aquinas.

Aristotle.

St. Austin.

Cajetan.

Celsus.

Cicero.

Democritus.

Demosthenes.

Donatus.

Galen.

Hippocrates.

Homer.

Horace.

Josephus.

Juvenal.

Lyra.

Nemesius.

Persius.

Pindar.

Plato.

Pliny.

Salust.

Suetonius.

Tacitus.

Vegetius.

Xenocrates.

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## ERRATA.

**P**AGE 14. line 20. read *the being* : p. 26. l. 10. r. *Fetters* : p. 42. l. 17. r. *Master* : p. 93. l. 19. dele *is* : p. 117. l. 4. r. *Delirious* : p. 152. Margin, r. *Arts* : p. 158. l. 5. r. *Peripatetics* : p. 174. l. 5. r. *which is* : p. 179. Margin, r. *XVth* : p. 190. l. 12. r. *Requesens* : ib. l. 18. r. *understood Latin* : p. 192. l. 19. r. *yet owns* : p. 199. l. 3. r. *Problems* : p. 221. l. 4. r. *at a loss* : p. 222. l. 20. r. *Alcala* : p. 223. l. 30. r. *repetition* : p. 241. Margin, r. *driness* : p. 252. l. 24. r. *lets* : p. 253. l. 18. r. *Laws* : p. 315. l. 16. r. *Captains* : p. 334. l. 1. r. *haste to go we should* : p. 345. l. 6. r. *Henares* : p. 353. l. 13. r. *it is* : p. 363. l. 10. r. *Physician* : p. 371. l. 19. r. *Turk* : p. 386. l. 1. r. *his* : p. 405. l. 18. r. *Women's* : p. 432. l. 25. r. *in*.

*The Literal and Paginal Mistakes the Reader may please to Correct.*

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THE  
**TRYAL**  
 OF  
**WITS, &c.**

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CHAP. 1.

*What Wit is, and what Differences of it  
 are ordinarily observ'd among Men.*

**T**IS one of *Plato's* Precepts, That all who pretend to Write or Teach, ought to begin their Doctrine with the Definition of the thing treated of, its Nature, Difference, and Propriety. That gives the Learner a true relish, and prevents the Writers launching out into needless Questions, or flying from those most proper for completing the Work. The reason of this is, that the Definition ought to be so close, and com-  
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prehensive, that there should hardly be found any thing either in the handling that Science, or in the due method, which should not be pointed to in it: Therefore if they do not begin thus, 'tis impossible to observe Order in any sort of Science. Seeing then that Wit and Ability in Men is the entire Subject of this Book, it will be convenient, first, to understand the Definition, and what it essentially comprehends; for when we rightly apprehend that, we shall then also find the true method of teaching this New Doctrin; and whereas the Name, as the same Philosopher observes, is *as the Instrument by which the Substances of things are taught and distinguish'd*; We must know this word *Ingenio* in *Spanish*, and *Ingenium* in *Latin*, which signifies Wit, is derived from one of these three *Latin Words*, *Gigno*, *Genero*, *Ingenero*, as much as to Ingender; and it seems rather to come from the last, considering the Sound and Number of Letters and Syllables it borrows thence, and what we shall hereafter add of its Signification.

The Reason upon which the first Inventers of this Word built, is not trivial, in order to know how to find the Names, and good Agreement, which things lately discover'd require. *Plato* says this only belongs to Heroes, and to Men of deep Thought,

## Chap. I.      The Tryal of Wits.

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as may be seen in the Invention of this Word *Ingenio*; to find it out there will be required much subtle Speculation, and strong Natural Philosophy, by which one may discover two generative Powers in Man, one common with the Beasts and Plants, and the other Participating of Spiritual Substances, God and the Angels. It is our Province to discourse of the first, which is well known, there being more difficulty in the second, because their Birth, and manner of Procreation, are not so manifest to all the World: Nevertheless, speaking according to Natural Philosophers, 'tis a clear Case, that Wit is a Generative Power, and if we may so say, becomes pregnant, and brings forth; that has, I say, Children; and moreover, as *Plato* affirms, wants a Midwife to deliver her. For like as the Plant or Animal in the Generation of the first sort, gives a real and substantial Being, to what they produce, which they have not before Generation; even so Wit has the Power and natural Force to produce and bring forth within it self a Son, which the Natural Philosophers call *Notion*, or as it has been accounted, *the Word of the Spirit*. And not only the aforesaid Philosophers speak of it after this manner, maintaining the Understanding to be a Generative Faculty, and calling that a Son which it produces; but Sacred Writ it

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self, speaking of the Generation of the Eternal Word, makes use of the same Terms of Father and Son, or Ingender and bring forth. *When there were no Depths I was brought forth, when there were no Fountains abounding with Water; before the Mountains were settled, before the Hills was I brought forth:* So also is it certain that the Divine Word had its Eternal Generation from the Prolifick Understanding of the Father. *My Heart, that is to say, my Thoughts, have indicted a good Word:* And not only the Divine Word, but also all things comprehend- ed in the Universe, Visible and Invisible, have been produc'd by the self-same Power. Whence the Natural Philosophers considering the Fecundity of the Divine Understanding, have named it *Genius*, which is, by an Excellence, as much as the *Engenderer*.

And though the rational Soul, and other Spiritual Substances, may be call'd *Genii*, from being Fruitful in the Production of some Thoughts relating to Science and Wisdom, yet they have not always an Intellect of sufficient Force and Power in their Generation to give a real being to what they Ingender, as subsisting by its self, like as it happens in the Generation of those things which God has made; all their Generative Virtue serves to produce an accident in the Memory,



Memory, which after it is produced, is in the end but an Idea and Image of what we know and understand; very far from that, which comes to pass in the Ineffable Generation of the Word Divine, where that which is Engender'd, is of *the same Substance with the Father*, as the other things, which God has produc'd, represent him from without, by a real and substantial Being, which we now see in them; but for the Ideas in Man's Understanding, if they are such things as relate to Art, they don't immediately receive the Being they ought to have: However, thus much must be done to draw a perfect Idea, by which we are to form 'em; 'tis necessary before-hand to make a thousand strokes in the Air, to build many Models, and in the end to set our hand to the Work to give them the Being they ought to have; and notwithstanding all that, they happen for the most part to be defective. The same thing falls out in other Conceptions Man forms to understand Natural things, and what relates to their being there, or the Image the Understanding conceives of 'em, by an Admirable Resemblance of the first Thought, with something living; and to draw a Copy, that may come up pretty near the Original, 'tis requisite to assemble an Infinite Number of Spirits, to labour a long time, that after all,

spend themselves in producing only a thousand Extravagancies.

This Doctrin then being suppos'd, we must now understand, that the Arts and Sciences Men study, are only a sort of Images, and Figures, begotten by their Minds in their Memory, which represent to the Life the Posture and natural Composition of the Subject relating to the intended Science: As for Instance, Physick was nothing else in *Hippocrates* and *Galen's* Heads, but a Picture, nakedly presenting the Structure of the Body of Man, together with the Cause and Cure of his Diseases. The Skill of the Law is another Figure, representing the Form of Justice, which preserves Human-Society, making Man live in Peace and Tranquility. Whence 'tis easy to perceive, that if a Scholar under the Conduct of an able Master, cannot form in his memory such another Image, and as exact as that laid before his Eyes, when he is discoursing to him of it, there is no doubt to be made, but he has a barren Invention, and such as will never be able to conceive, or bring forth any thing but Extravagancies and Monsters. And so much for the Word *Ingenio*, deriv'd from the Verb *Ingenero*, as much as to say, to Engender within himself an entire and true Figure, representing to the Life the nature of the Subject intended to be studied.

*Cicero*

*Cicero* defines Wit after this manner, *Docility and Memory ordinarily call'd by the same name of Wit*; wherein he has followed the Opinion of the common People, who rest themselves contented, if their Children are but Docible, to be the easier instructed by another, and endu'd with a competent memory to retain and preserve the Figures conceived in the Understanding: For which reason *Aristotle* said, That the Ear and the Memory must be join'd to reap any Advantage from the Sciences. But to speak truth, that Definition is too short, not comprehending all the differences of Wit, whereas this word *Docility* only imports Wits that want a Master, leaving out a great many others, whose Felicity is such, that assisted by the subject only, without the help of any Body, produce a thousand Conceits they never heard spoke of; such were those who first found out the Arts. Elsewhere *Tully* adds Memory to the Definition of Wit, of which however *Galen* says, That it has no kind of Invention; as much as to say, that it is unable of it self to Engender any thing, for so much *Aristotle* teaches us, that when 'tis in Excellence, it impedes the Copiousness of the Understanding, as not being prompt to conceive, or bring forth, but seeming only to keep and preserve the Figures and Species of what the other Powers have conceived,

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as is observ'd of the Learn'd, who have excellent Memories, that they speak and write nothing but what others have been the Authors of.

'Tis true, if we consider well the term *Docility*, we shall find that *Cicero* has happily hit on't ; for *Aristotle* says, that Prudence, Wisdom, and the Truth of Sciences are stow'd among natural Things, there to be sought after, as in their proper Fountain. The Natural Philosophers that believe a Proposition, because *Aristotle* spoke it, without enquiring any further, want Wit, because Truth is not in his Mouth that affirms it, but in the thing in question, crying out with a loud Voice, and teaching Man the Being Nature has given him, and to what end she was created, according to that, *Does not Wisdom cry out, and Prudence does not she make her Voice to be heard?* He that has sharpness of Understanding, and a good Ear to distinguish what Nature teaches and divulges in her Works, shall wonderfully improve by the Contemplation of natural things, and has no need of a Master to shew him what he may learn well enough from the Brute Beasts and the Plants. *Go Drone, take thy Lesson from the Ant ; consider her toyl, and become wise by her Example ; see how she, without Teacher or Learning, lays up Provision in the Summer for the Winter.* *Plato* took

took little notice of this Docility, imagining perhaps there were no other Masters to instruct Men, than those mounted in Chairs; which made him say, *The Field and the Trees can teach me nothing, but the Conversation of Men only in the City.* Solomon spoke better, when not in the least doubting but that the second kind of Docility might really be found, he begg'd of God the Ability to Govern his People. *Give, if thou pleasest, O God, to thy Servant Judgment, that he may Rule thy People, and distinguish between Good and Evil.* By which he ask'd only a clear and refin'd Understanding, (insomuch that what he obtain'd was more than he demanded) to the end that when Doubts occur'd to him in his Government, he might derive from the Nature of the thing the true Judgment he ought to make of it, without going to seek it in Books; as is evidently seen in the Sentence he pronounced upon the first Difference that arose between the two Women; for no doubt it was the Nature of the thing that inform'd him, which was the Child's true Mother, namely she, who could not bear the dividing of it.

The same kind of Docility and clearness of Understanding was given by Jesus Christ to his Disciples, for their understanding the Holy Scriptures, after their natural Dullness and Indisposition of mind was withdrawn,

drawn, as it is said, *He opened their Understandings, that they might understand the Scriptures.* For which reason the Catholick Church, as being sensible of what high Importance it is to have all due Qualifications to comprehend the Divine Book, forbids all Novices as well as Superannuated Persons to study Theology: *For we must inviolately observe a Law, to exercise in all sorts of Sciences young Men only; and not all those without distinction, but chiefly those that are Witty, banishing thence all the Dotards, and those whose Intellects are dull and depraved.*

Plato speaking of Wits that were to learn the Divine Sciences, has said the same thing, because Spiritual Substances are so remote from Sense, and of so pure Matter in themselves, that most elevated and nice Wits were to be chosen; 'twas therefore he declared, *That they ought not only to make choice of Bold Men, that should strike a Terror into their Enemies, but also more of those to whom Nature had been liberal in the Gifts requisite to Divinity, that is to say, those of a sharp and ready Wit.* By the way reprehending Solon for saying, this sort of Science was to be Studied in Old Age.

Those that are Masters of such Qualifications, proceed in the Studies they are engaged in with very little Labour; because their Understanding has nothing to do  
but



but to preserve in their memory the Figures and Species, that enable them upon occasion to Dispute ; those natural things at all times, suggesting to us such Ideas as we would frame to our selves in Speculation, and when they are Supernatural, they need only to understand the Species and Figures that have pass through their Senses : Which occasioned *Plato* to say, *That we need not divest Sublime things of their Matter, to make them sensible to us ; for being in their nature most excellent and elevated, they are not such as naked Reason is so well able to comprehend.* So said he, that the greatest Wits were required for Divine Studies rather than any other, seeing they were above our Reason. Whence 'tis certain, that that so fam'd Maxim of *Aristotle*, *That there is nothing in the Understanding, but what has pass through the Sense ;* has no place in the second sort of Docility, but only in the first, in which the Ability extends no farther than to receive and retain in the Memory what the Master has said and taught. Whence may be clearly collected what Abuse is committed in these days in the Study of Theology, seeing without making the choice, Catholic Church requires, many Persons whom Nature design'd to Cultivate and Till the Earth, are very forward to thrust themselves into Holy Orders.

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With these two sorts of Qualities of which we have treated, correspond as many kinds of Wit; *Aristotle* takes notice of the first, *He has true Wit that acquiesces in, and assents to him that speaks Truth*, because the Man who remains not convinc'd by strong and solid Reasons, and that forms not in his Memory a good Idea of what is propos'd to him, sufficiently declares to us, that his Understanding is shallow. 'Tis true, there is something in this worthy of Consideration, which is this, we may observe many Scholars very readily learn all their Masters teach them, retaining and preserving it in their Memories, without any difficulty, which for two Reasons may happen, either because the Master is of great Ability, and such a one as *Aristotle* described, when he said, that it is requisite for a *Learned Man* not only to know all that may be drawn from the Principles, but also that he have a perfect knowledge of the Principles themselves.

Those Scholars that concur with such a Master, without doubt have an excellent Wit; which they also further shew, when they receive the Doctrin of the Master that instructs them, without his subjoining, or declaring his own Opinions and Conclusions, with the Principles upon which they are founded.

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Not to lead a Wit this way, which is so very short, and narrow, a thousand Difficulties at all times readily present themselves to him, and as many different Reasons; for he that learns from such a Master, forms not to himself the true Idea and Correspondence requir'd by the true Principles of Learning; so that his Understanding ever remains doubtful, and disquieted, which is occasion'd by the fault of him that teaches him.

There are other rude and gross Dunces, who perceiving the sharper Wits in more Esteem, very inconveniently, and for quite different Reasons, oppose their Masters at the end of their Lesson, and in imitation of the other, press him with a thousand Impertinences, he not being so able to clear their Doubts, as they are to discover their Weakness; more than if they had been silent: 'Tis of them *Plato* says, That they have not Sense enough to be convinc'd. But he that has a nimble and ready Wit, need not wholly rely on his Master, nor swallow down any thing that appears not to be consonant to his Doctrin.

Others are silent, and obey their Master without the least Contradiction, because they have not Wit enough to discern the Falsity and ill Consequence of his Corollaries, from the first Principles.

*Aristotle.*



*Aristotle* has thus defin'd the second Difference of Wit, *He has the most excellent Wit, who of himself understands every thing* : Which kind of discerning Wit, bears the same proportion with regard to Knowledge and Understanding, as humane Sight does to Forms and Colours, when 'tis clear and penetrating. As soon as one opens his Eyes, he distinguishes every thing, failing not to tell where the Place is, and what distance there is interposed between the Objects, without another View or Report ; but if the Sight be short and weak, the most apparent and clearest things in View cannot be discern'd, without borrowing the Eyes of a third Man, who represents them to him. An Ingenious Man, when he Contemplates (that is to say, opens the Eyes of his Understanding), comprehends from the least Discourse, <sup>the</sup> being of Natural Things, their Difference, Propriety, and to what end they were Created ; but if there be not so large a Capacity, the Master of course must take the more pains with him, and yet even then (as 'tis frequent) all his Labour and Application are to no purpose.

The Vulgar are not acquainted with this Difference of Wit, imagining 'tis no where to be found ; and indeed not without great shew of Reason, as the same Philosopher has

has very well observ'd. *No Man ever came compleatly Learned into the World, nor is there any Natural Knowledge amongst Men*: In effect, we see by Experience, that all they who have studied, even to this very day, have wanted a Master. *Prodicus* was *Socrates's* Master, who by the Oracle of *Apollo* was pronounc'd the wisest Man in the World; and *Socrates* taught *Plato*, whose Wit was so extraordinary, that he deserv'd the Sir-name of Divine: *Plato* was *Aristotle's* Master, of whom *Cicero* said, *That he was the greatest Wit that ever was*. Now if this last Difference of Wit had been to be found in any, without doubt it would have been amongst those Eminent Persons: Seeing then not one of them had it, 'tis a strong presumption Nature cannot give it us.

*Adam* only himself, as the Divines deliver, was born entirely instructed, and fill'd with the infus'd Sciences; and he 'twas, who communicated them to his Successors: From whence it may be concluded for certain, that there is nothing new, and that there is no Opinion in any kind of Science, that has not been maintain'd by one or other, according to that saying, *There is nothing yet said, that has not been said before*.

To this 'tis answer'd, That *Aristotle* has defin'd a perfect Wit, as it ought to be,  
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rather than as it was ; for he knew full well, there was none such in Nature. Even as *Tully* describ'd a compleat Orator, not but that himself own'd, 'twas impossible to find such a one, but that he would be the best Orator that approach'd nearest to the Idea he had drawn of one. 'Tis the very same in this Difference of Wit; for though we cannot meet with such a perfect one as *Aristotle* has fram'd, yet it must be granted, we have observ'd many Persons approach very near it, inventing and saying such things as they never heard from their Masters, nor any Mouth, and that have been able to discern and disprove the Errors they taught them ; and the truth is, they shew'd them that they could of themselves comprehend, being arriv'd at the greatest Pitch of Wit ; at least it cannot be denied of *Galen*, that he had this Difference of Wit, when he said, *I have found out all things myself, having no other Guide but the Light only of my Natural Reason ; whereas had I followed some Masters, I had fallen into a thousand Errors.* Now though Nature gave these very Persons a Wit that had its rise, increase, perfect state, and declension, yet she render'd them compleat at last, without doubt, though they arriv'd late at it, as *Aristotle* said ; but since she gives it not but with these Conditions, we need not be  
 amazed



amazed if *Plato* and *Aristotle* stood in need of their Masters to instruct them.

There is a third Difference of Wit, which nevertheless is not absolutely different from what I have but now treated of; by means of which, some have without Art or Study spoke such subtle and surprizing things, and yet true, that were never before seen, heard, or writ, no nor ever so much as thought of. *Plato* calls this sort of Wit, *An excellent Wit, with a mixture of Madness.* 'Tis the same which Inspires the Poets with what is impossible for them to conceive (says the same Divine Philosopher) without Divine Revelation. Whereupon he adds, *Well may a Poet be all in Flames and Raptures, his Person being wholly Sacred, he can sing nothing but what is full of God, who agitates him, transporting him beyond himself, and above his own Reason: But as for those of an unelevated Spirit, they can never make moving Verses, nor prevail in Prophecy. It is not then from any humane Art Poets chaunt such fine things, that thou, O Homer, breathe'st, but rather from Transports Divine.*

This third Difference of Wit adjusted by *Plato*, is actually found among Men, of which I am an Eye-witness, and could also, if need were, with a Finger point out those that have it: But to assert what they say to be by Divine Revelation, and not to

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proceed from their particular Nature, would be an apparent and manifest Abuse, and ill-becoming so great a Philosopher as *Plato*; and is to have recourse to Universal Causes, without having before-hand made an exact Enquiry into Particulars. *Aristotle* did better, who being curious to know the Reason of those wonderful things pronounc'd in his time by the *Sibyls*, said, *That it came not to pass by Distemper, nor by Divine Inspiration, but only by a natural Ill-Temperament.* The Cause whereof is evident in natural Philosophy; for all the governing Faculties in Man, the Natural, the Vital, the Animal, and even the Rational, require each their particular Temperament to perform their Functions as they ought, without prejudicing, or interfering one with another. The Natural Virtue, as digestive of the Food in the Stomach, must have a due Heat; that which gives Appetite, Cold; the Retentive, Driness; and the Expulsive, of what is Nauseous or Superfluous, a due Moisture. Whichsoever of these Faculties possesses in a greater degree any of the four Qualities, by which it operates, will thereby become more powerful in that Point, but not without impairing the rest; because, in effect, it seems impossible that all the four Virtues and Faculties, should be assembled in one and the same

same place; since if that which requires some Heat, becomes more Potent; the other that operates by Cold, cannot but be found more Weak: Which made *Galen* say, That a hot Stomach digested much, yet had a bad Appetite; that a cold Stomach digested ill, but had a good one. The same thing happens in the Senses, and Motions, which are Operations of the Animal Faculty. Great Strength of Body shews abundance of Earthiness in the Nerves and Muscles; for if those Parts are not finewy, hard and dry, they cannot act steadily: On the contrary, to have a quick and lively Sense, is a sign the Nerves are compos'd of more airy, fine, and delicate Parts; and that their Temperament is hot and moist: How is it then possible that the same Nerves should have the Temperament, and natural Composition which is requir'd for Motion and for Sense, at one and the same time, seeing that for these two things, there must be quite contrary Qualities? Which is clear'd from Experience; for whereas a Man that is very Robust of Body, has infallibly the Sense of Touching rude and gross, so when that Sense is very exquisite, he is faint, and if one may say so, ravelled out.

The Rational Powers, Memory; Imagination, and Understanding are under the



same Rules. The Memory to be good and tenacious, requires some Moisture, and that the Brain be of a gross Substance, as we shall prove hereafter: On the contrary, the Understanding must have a dry Brain, compos'd of very subtile and delicate Parts: The Memory then proceeding to a pitch, the Understanding must necessarily be lower'd and diminish'd as much: But be it as it will, I beg the curious Reader to Reflect upon all the Men he has known endued with an Excellent Memory, and I am assur'd he'll find, as to the Operations belonging to the Understanding, they are in a manner indiscernible.

The same happens as to the Imagination when it exerts its self: For as to the Operations relating to it, it produceth prodigious Conceptions, and such as astonish'd *Plato*: And when a Man endued with such an Imagination, comes to concern himself in acting with Understanding, one may bind him without doing him any Injury, as a Lunatic, and void of Reason.

Whence may be concluded, that the Wisdom of Man must be moderate, well tempered, and not so unequal; as *Galen* esteems those the wisest Men that are well tempered, because, *they are not as it were intoxicate with too much Wisdom.*

*Democritus*

*Democritus* was one of the greatest Natural and Moral Philosophers of his Time, though *Plato* said of him, That he was a better Divine than Naturalist, who arrived at so great a Perfection of Understanding in his Old Age, that he entirely lost his Imagination, insomuch, that he both said and did things so extraordinary, that the whole City of *Abdera* took him for a Natural, and accordingly dispatch'd a Courier to the Isle of *Coa*, where *Hippocrates* lived, to entreat him earnestly, with offer of abundance of rich Presents, to come immediately to Cure *Democritus*, who had lost all his Senses : Which *Hippocrates* readily complied with, as being curious to see and confer with the Man, of whose admirable Wisdom he had heard so much noise; He departed that very instant, and being arrived at the Place of his Abode, which was a Desert, where he lived on a Plain, he fell to discourse him; and upon asking him Questions in order to discover the Defects of his Rational Faculty, found him the Wisest Man in the World; and told them that had brought him thither, That they themselves were Fools, and void of Sense, for having given so rash a Judgment of so Discreet a Person; for as good Fortune would have it for *Democritus*, the Matters treated on with *Hippocrates*,

at that time, appertain'd to the Understanding, and not to the Imagination, which was disabled.

## CHAP. II.

### *The Differences amongst Men unqualified for Science.*

ONE of the greatest Indignities that can be offer'd in Words to a Man arrived at the Years of Discretion, is, said *Aristotle*, to accuse him of want of Wit, because all his Honour and Nobility, as *Cicero* observes, consists in his being favour'd with, and having an Eloquent Tongue: *As Wit is the Ornament of a Man, so Eloquence is the Light and Beauty of Wit.* In this alone he distinguishes himself from the Brutes, and approaches near to God, as being the greatest Glory which is possible to be obtained in Nature. On the contrary, he that is born a Blockhead, is incapable of any sort of Literature; and where there is no Wisdom, there, says *Plato*, can neither be true Honour, nor good Fortune; insomuch, as the wise Man declared, *The Fool is born to his own Shame*, seeing he must necessarily be degraded to the inferior Animals, and be  
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one of the Herd, although he enjoy other Advantages, as well those of Nature as Fortune, in being Handsom, Noble, Rich, High-born, and raised even to the Dignity of a King or Emperor.

This will appear yet more evident, if we come to consider the Happy and Honourable State in which the first Man was placed before he lost the Wit with which he was Created, and what he was after he was spoiled of his Wisdom ; *Man that is in Honour, and understandeth not, is like the Beasts that perish.* Where we may observe, that Sacred Writ is not content to compare him only to other Animals, but even to the Brutes of the Brutes ; if we remember that in another place it has praised the Wisdom and Subtilty of the Serpent and the Ant, with whom, of all kinds of Creatures, Man without Wit bears no comparison.

Now the Sacred Text with a more particular regard to the greatness of this Indignity, and to the ill Opinion conceived of him, who lies under so unhappy an Imputation, has declared, *Whosoever in Anger shall say to his Brother, Racha, (as much as to say Shallow-Pate) shall be in danger of the Council ; but whosoever shall say, Thou Fool, shall be in danger of Hell Fire.* Hitherto this Indignity has passed no further than a bare Examination and Censure

in so many Courts and Tribunals, because in a heap of Words even this may have dropt from one to another, *Racha*, yet without Passion, and with no design of Provocation. From him that has an excellent Understanding, we have taken away Memory; from him that is endued with a happy Memory, the Understanding; from him whose Imagination is Excellent, both Understanding and Memory; from the Practical Preacher, School Divinity; and from the great School Divine, Polemical Divinity: To him that has been well vers'd in Positive Divinity, we have said that all his Stock of Sufficiency lay only in the Memory, a picquant Touch that has galled, from him that should be a good Advocate, we have taken away all kind of Government; and after this manner we have proceeded for the most part; but because we have not yet call'd any Man Fool or Dunce, the Imputation has not deserv'd Fire.

Now I foresee some that have read this Book again and again, looking for the Chapter that discovers their *Genius*, and what kind of Learning they should advance most in, but not finding it, are ready to Arraign the Title of this Book of Falsity, and to say, that the Author made large Promises, but that his Performances were as slender; and not satisfied with that, take the

the Liberty of making many other base Reflections, as if I were oblig'd in this Work, to give Wit to those to whom God and Nature have denied it.

The Wise Man has given us two very just and reasonable Cautions, which by consequence he requires us to observe. The one is, *Answer not a Fool according to his folly, lest thou also be like unto him*; the other, *Answer a Fool according to his folly, lest he be wise in his own conceit*; and not unjustly; because nothing can be more prejudicial to the good of the Commonwealth, than for a Fool to pass for a Man of Sense, especially if he have any Post in the Government. And for what touches the *Tryal of Wits*, of which we treat, 'tis certain that Learning and Wisdom, as much more as they qualify a Man for Discourse and Philosophizing, so much and more they expose him that by Nature is a Blockhead. *Learning is a snare to the feet of the Fool, and as Manacles to his right hands*: He that is not a Man of Parts, will be much more passable without Letters than with them; because when one is not engag'd in any Study, he may live in the World with less noise. Therefore Arts and Sciences are in a manner Chains to fetter the Minds of Fools, rather than to dispose them to be more free and easy; which may be clearly  
seen

seen in University Scholars, amongst whom some may be found that learn more in the first Year than in the second, and in the second more than in the third: Whence came the saying, In the first Year, they are *Doctors*; in the second, *Licentiates*; in the third, *Batchelors*; and in the fourth, *Ignoramus's*; and the reason of it is, as the Wiseman said, The Precepts and Rules of

*Follers* Arts are but Letters for Insipids. Whereupon, knowing full well that many such have read, and will read this Treatise, in hope to find what Wit and Ability falls to their share; it seems proper to me, that I should observe the Wise-Man's Precept, in setting forth here the different Disabilities to be found amongst Men, with respect to Learning, and by what Marks one may know them, to the end that they who come to seek their own kind of Wit, may in lieu thereof meet with the Indications of their Incapacity, in imitation of *Solomon*, who said, *Answer not a Fool*; for by this means taking their solemn leave of Letters, it may be they will apply themselves to another manner of Life, much more agreeable to the sense they have, than the other, seeing that there is no Man, how gross and imperfect soever formed, but Nature has design'd him for something.



To come then to matter of Fact, you must know to the *three kinds* of *Wit* propos'd in the foregoing Chapter, correspond *three* respective *kinds* of *Disability*. There are some Men whose Souls are so immerst in Matter, and clogg'd with the Qualities of the Body, that oppress the Rational Faculty, that they are eternally incapable of conceiving or acting any thing relating to Learning and Knowledge. The Disability of these People, very much resembles that of Eunuchs; for as there are Men unable for Generation, wanting the Parts proper thereunto, so likewise are there disabled Understandings, cold and malefic, if one may say so, without natural Heat or Vigor to emit the least thought of Learning; these never arrive so much as at the first Principles of all Arts implanted in the Scholar's Mind, before he begin to learn, for which the Wit can give no other proofs of it self, than to receive them as things already known; and if he be not able to form an Idea of them in his Mind, we may strongly conclude him wholly incapable of the Sciences, and that the Gate through which they should pass is compleatly barr'd; so that he need not break his Brains to Study, for neither the Lash of the Rod, nor his Cries, nor Method, nor Examples, nor Time, nor Experience, nor any thing in Nature,

Nature can sufficiently Excite him to bring forth any thing. The Men of this Incapacity differ not at all from Brute Beasts, they are ever drowsy, nor seem they ever to awake; of such the Wise-man speaks, *To set the Treasures of Wisdom before the Eyes of a Fool, is as speaking to a Man in a sound Sleep*; the Comparison is very just and proper, because *Sleep* and *Stupidity* proceed alike from the same Principles, that is to say, the great Coldness and exceeding Moisture of the Brain.

There is another kind of Incapacity in Wit, not quite so Stupid as the former, because at least they conceive the first Principles, and draw Conclusions thence, tho' few, and not without much pains; but the Impression of them remains in their Memories no longer than their Masters are talking to them, and making them understand the same by Examples and Methods of Teaching, agreeable to their rude and gross Understandings. They resemble some Women, who being big with Child, are delivered, but the Child dies as soon as it is born. These Mens Brains are full of a Flegmatic Moisture, for which cause the Ideas finding nothing Oily, or Viscous, neither stick nor are pliant; so to teach them, would be to draw Water with a Sieve. *A Fool's Heart and Mind*  
are

*are like a bottomless Vessel, pour what Precepts of Wisdom you please in, none will remain there.*

There is a third sort of Disability very common among Men of Letters, who have some smattering of Wit; for they take the first Notions, and draw thence their Conclusions, with which they overcharge and load their Memory, but when they should range every thing in Order, commit a Thousand Blunders. These may be compar'd to a Woman deliver'd of a Child with the Head in the place of the Feet, and the Eyes seated behind the Head. There is found so great a Confusion of the Figures in the Memory of this third sort of Insipids, that when they would be understood, they have no less than an Hundred ways of speaking to Express themselves, because they have conceiv'd an Infinity of things, altogether undigested, and without Order or Connexion of Parts. These in the Schools are call'd Confus'd, whose Brains are unequal, as well in Substance as Temperament; in some places compos'd of delicate Parts, and in others of gross, and ill temper'd; and because it is also Various and Ununiform, sometimes they speak Witty and Notable things, and immediately after fall into a Thousand Impertinences: Of these it is said, *A Fool's Wisdom in his Brains is like a House in Ruins, his Knowledge wants Words to express its self.*

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Nay, I have observ'd a fourth Defect amongst Men of Letters, which is not altogether Incapacity, and yet they have not Wit enough; for I find they that possess it, take Learning, retain it firmly in their Memory, fix the Forms with the Correspondence they ought to have, speaking and acting very well when there is occasion for it, but if one sounds them, and should ask the Essential Causes of what they know and understand, they are easily found they have no bottom, and that all their Sufficiency was but a Facility to comprehend the Terms and Axioms of the Doctrin they were taught, without penetrating why, or how it was so. *Aristotle said of these, That there are some Men who Brute-beast-like speak by Natural Instinct, and say more than they know, or consider, after the manner of inanimate Beings, who fail not to act very well, although they are as insensible of the Effects they produce, as the Fire of what it burns; and the Cause of this is, Nature leads them, so that they cannot fail of attaining their End. Aristotle might well have compar'd them to some Animals, who seem to perform all their Actions with a show of Reason and Design; but he supposing these Animals had at least some kind of knowledge of what they did, pass to Inanimate Agents, because in his Opinion, these though not*

wise,



wise, and wanting Wit, yet operated, and very well too, without being able to distinguish the Effect from the ultimate Cause. This difference of Incapacity, or if you please of Wit, might be fully made out, if without offence to any, I were permitted to point to them with my Finger, for I have both seen and known many such.

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### CHAP. III.

*The Child who has neither Wit nor Ability requisite to the intended Science, cannot prove a great Proficient, though he have the best Masters, many Books, and should labour at it all the Days of his Life.*

**T**WAS a happy thought in *Cicero* (in order to accomplish his Son *Marcus* in that sort of Learning he had made choice of for him) that it would be sufficient to send him to an Academy so famous throughout the World, as that of *Athens*, to place him under so great a Master as *Cratippus*, one of the most celebrated Philosophers of the Age, and in a City, which by the vast Concourse of People of all Nations met together,

gether, must unavoidably furnish him with a multitude of great Examples and novel Accidents, that would experimentally instruct him, in his designed Studies; Yet notwithstanding all the best Methods an indulgent Father could take (buying some and Writing other Books for him) History informs us that he prov'd a meer Block-head, equally destitute of Eloquence and Philosophy (Nature being often even with the Son, for her Prodigality to the Father); and indeed the great Orator was mistaken in imagining that the Industry of such a Master, the best Books, the most refin'd Conversation of that famous Town, and an unwearied application of Mind, together with time sufficient to build his Hopes upon, could supply the Defects of a Soul naturally incapable both of Eloquence and Philosophy. At length we find he was disappointed, which is the less to be wonder'd at, being misled by innumerable Instances of the like Rencounters, that flatter'd him with the same change in the disposition of his Son. Nay, he himself acquaints \* us, That *Xenocrates* had no Genius for the study of Natural and Moral Philosophy, (for *Plato* used to call him his Hopeless Scholar) yet the indefatigable Diligence of the Tutor, and continued Endeavours of the Pupil, produc'd an Excellent Philosopher. He says

\* Lib. de  
Fato.

says also of *Cleanthes*, that he was so dull and stupid, that no Master would admit him to his School, which shamed and confounded the Youth to such a degree, that by an assiduous Application, he acquired the Name of a Second *Hercules* in knowledge. Nor were there the least hopes that *Demosthenes* should ever succeed in Eloquence, who (as Authors affirm) was almost a Man before he could speak; yet, through his own unwearied Labours, and the assistance of good Masters, he became the greatest Orator in the World. And *Tully*, amongst other things, recounts, that he had such an Impediment in his Speech, that he could not pronounce the Letter *R*, yet by his Address, he so happily overcame it, that it was impossible to discern his former Defect, which gave Birth to the Saying, *That Humane Capacity for Studies, resembles a Game at Tables, where if the Dice run cross, the Gamester must supply the want of Fortune with his better Play.* But, according to my Principles, the Answer is ready to all *Cicero's* Examples. For, as I shall prove hereafter, a slow Wit in Children promises a happier Progress in their riper Age, more than an early acute Wit; as a pregnant Infancy presages a declining Manhood. Had *Cicero* been acquainted with the genuine Signs, which discover a *Genius* in the first Age,

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he would have found, that *Demosthenes's* Stammering, and *Xenocrates's* Dulness, were happy Indications of a future Ability. For not to rob good Masters of the Reward of their Industry and Fatigue, in cultivating rude, as well as docile Tempers, yet if the Youth has not a pregnant Intellect susceptible of proper Rules and Precepts appropriated to the Art he Studies; even the Roman Orator's diligent care of his Son, as also all the Prudence of the best of Fathers prove Vain and Fruitless. Those that have

\* Dialog de Scientia. read \* *Plato* will soon be satisfied of the Truth of this Doctrin, who tells us, That *Socrates* was the Son (as he himself recounts) of a Midwife, yet that his Mother (though of great Experience in her Profession) could not deliver a Woman

*That Comparison may be Verified in Socrates's Understanding alone, because he taught by Interrogating; in a manner causing the Scholar to attain the Science without being taught it.*

that came to her, except she were first with Child; so likewise he in (imitation of his Mother) could not inculcate Learning into his Scholars, if their *Genius* was not adapted to it, he knew full

well, Sciences were in a manner natural to those only that had proper Wits; and so it happens (as we find by Experience) to those that have forgot what they knew formerly, who upon receiving the least Hints, recollect the whole matter. Nor have Masters any more to do with their Scholars (as I take it) than to open the way to Learning;



Learning; for if they have good Inventions, by these alone they may attain great Perfection; otherwise they do but plague themselves and their Teachers, and will never arrive at what they pretend to. For were I my self a Master, before I received any Scholar to my School, I would sift him narrowly, to find out if I could, what kind of *Genius* he had; and if I discover'd in him a propensity for Learning, I profess I should chearfully receive him; for it is a great satisfaction to the Teacher to instruct a Man of Parts, otherwise I should advise him, to apply himself to some Study fitter for him; but if I found he was not in the least capable of any Learning, I should address to him in such tender and endearing Words as these; Brother, there being no likelihood of your ever succeeding in what you have undertaken, for God's sake, waste no more Time, nor lose no more Pains, but seek out some other way to live, that requires not such Abilities as Learning.

Experience exactly agrees with this, for we see a great many Scholars enter upon the Study of each Science (let the Master be good or bad) and in the conclusion, some attain to great Learning, others to indifferent, and the rest have done nothing throughout their whole course, but lost their Time, spent their Money, and beat their Brains to no purpose.

I cannot imagin how this should happen, they all having the same Master, and using equal care and diligence of their own; the Dull too, it may be, taking more pains than the Sharp Witted. The Difficulty yet seems greater, when we observe that those who are unapt for one, are fit for another Science; and the most Ingenious in one sort of Learning, proceeding to another make nothing of it. Nay, I my self can attest the Truth of this, for there were three School-fellows of us, that were set at the same time to learn *Latin*, one took it very readily, the other two could never so much as make a tolerable Oration. However, all three fell upon Logic, and one that could make no hand of *Grammar*, Eagle-like penetrated into that Art, whereas the other two could not advance the least step therein, during the whole Course. But then again, all three passing to the Study of *Astronomy*, a thing very observable, he that could neither learn *Latin*, nor *Logic*, in a few days space understood Astronomy better than the Master that taught him, of which the other two could understand nothing. Whereat being a little surpriz'd, I forthwith began to Reason, and play the Philosopher, and at length found, that each Science required a particular and proper *Genius*, which being diverted from that,

was

was insignificant in any other. Admitting this to be true (as it is, of which we shall by and by give Proof) whoever should at this time of day, go into any of our Colleges, to sound and examin their Abilities, how many would he move from one Science to another, and how many would he turn out of Doors for Dunces, and Block-heads, and how many would he put in their places, whose narrow Fortunes have condemn'd them to some Mechanic Trade, that nevertheless are by Nature better qualified for Learning? But seeing this is not to be done, nor remedied, we shall even leave it as we found it.

'Tis not to be denied, but that, as I have said, some Wits that are dispos'd for one, are not so fit for another Science. And for that very reason, it is convenient before the Child be sent to School, to discover his Inclination, and the tendency of his Parts, to find out what Study is most agreeable to his Capacity, so to order Matters, that he wholly apply himself to that. But it is requisite also to recollect that what I have said upon this occasion, is not sufficient to produce a Learned Man, but we must consider other Qualifications no less necessary than a natural Disposition. Therefore \* *Hippocrates* said, That Wit in Man may hold Lib. lex. Hippo. some proportion with the Earth, and the

Seed sown in it; for though the Soil of it self prove fertile and fat, nevertheless it must be manured, and care taken what sort of Seed is most natural to it, for all Land is not alike fit for all Grain, without distinction, some bearing better Wheat than Barley, other better Barley than Wheat; and of that very Grain some is observ'd to bring forth brighter and plumper, not in the least admitting any other: Nor is this all that a good Husband-man is to do, for after he has till'd the Ground in due Season, he waits the proper Seed-time, which is not to be expected at all Parts of the Year; and the Corn being grown, he clears it of the Weeds, that it may multiply and thrive, to produce the expected Fruit. So likewise it is requisite the Science most natural to the Man being known, that he should be set to the Study of it in his Childhood, because \* *Aristotle* says that is the fittest time to learn. Besides, that the Life of Man is short, but Arts tedious and toilsom; wherefore, it is necessary there be time enough allotted to learn them, and to exercise them, by that means to bring advantage to the Commonwealth. The Memory of Children, says † *Aristotle*, resembles a blank Paper without an Image, which being but young and tender, is capable of any Impression; not like that of grown Men,

\*XXX<sup>See</sup>  
Prob. IV.

† Ibid.



Men, which being stufed with a multitude of Objects they have seen in the long course of their Life, is not so capable of receiving new ones. For this very reason, says \* *Plato*, in the presence of our Children we ought never to talk of any thing but true Stories and good Actions, which may excite them to Virtue, for whatever they learn at that Age, they will never forget. Quite contrary to † *Galen*, who affirms, the proper time to learn Arts and Sciences, is, when Nature has attain'd her utmost Force, which is not agreeable to Reason, except there be some distinction made. Who-

\* Dialo. de  
justo.

† In Ora-  
tio. suavor.  
ad bonas  
artes.

ever would learn *Latin*, or any other Language, ought to do it in his tender Age, for if he stays till he arrives at a confirm'd Maturity, he will never succeed.

In the second part of Man's Age, which is Youth, some pains should be taken in the Art of Syllogisms, for then the Under-

standing begins to discover it self, which holds the same proportion with *Logic*, as Clogs do with the Feet of Mules, not yet broke, with which having travell'd some days, they insensibly acquire a better Grace in their going. Even so the Understanding being inured to the Rules and Precepts of *Logic*, falls insensibly into more familiar

*In the second division of Man's Age call'd Youth, all the various parts of Wit, (as far as possible) are united, that being of all the most temperate, therefore not convenient to suffer it to pass away, without engaging it in that sort of Learning, of which a Man is to make profession.*

Methods of discoursing and arguing in the Sciences and Disputations. Manhood comes next, when all the speculative Sciences may be learn'd, for then the Understanding is mature. It is true, *Aristotle* excepts Natural Philosophy, alledging, that a Young Man is not sufficiently qualified for that Undertaking, in which he has hit the Truth, because that is a Science of higher Consideration, and therefore requires a stronger Judgment than any other. The Age adapted for Sciences being known, a proper place to learn them in should be forthwith sought after, where they teach nothing

\*Cic. 1. Off. else\*, as at the Academies; for the Youth must be set out from his Father's House, because the Fondness of his Mother, Brethren, Relations, and Friends (none of them of his Profession) are great Impediments to Study. Which is very visible in such Scholars as are Natives of those Cities and Places where Universities are seated, none of them (unless almost by Miracle) ever prove Learn'd. But this might be easily remedied, by transplanting the Academies, and sending the Natives of *Salamanca* to Study in the City of *Alcala de Henares*, and those of *Alcala* in *Salamanca*. To abandon ones Native Country to be made Wiser and Worthier is of such Importance, that no Master in the World can teach one

more,

more, especially if such a Man finds himself at Liberty from the Engagements and Pleasures of his own Country.

*Get thee out of thy Country* (says God to \* Abraham) *and from thy Kindred, and from thy Father's house, unto a Land that I will shew thee; and I will make of thee a great Nation, and I will bless thee.* God says the same now in effect to all Mankind, who desire to improve in Knowledge and Wisdom; for although he can bless them in their Native Country, nevertheless he will have them make use of the Means he appoints, and not to wait for Wisdom as the pure Effect only of his Favour. But this is to be understood, supposing the Man to be Witty and able, for if he be not, *Whoever goes a Beast to Rome, returns from thence the same.* It avails but little for a Duncce to go to Study at *Salamanca*, if he have no Brains, nor Sense, nor any Master to teach him.

\* Gen. XII.

Tu nihil invita Dices faciesve Minerva.

The third Caution is, to find out a Master of a clear Head, and good Method in teaching, of solid and sound Learning, without Sophistry or Trifling; for all that the Scholar has to do during the time he learns, is to receive all the Master propounds, because he has neither Wit nor Discretion sufficient to discern or distinguish between Right and Wrong; and it proves



\*VIII. Meth  
c. IV.

a meer chance, not in the choice of the Pupil, to come at that very instant the University is stored with good or bad Tutors. Thus it befel certain Physicians (of whom \* *Galen* makes mention) who being convinc'd from Reason and Experience of the Errors in their Practice, so highly prejudicial to Mens Bodies, dropt Tears from their Eyes in the Presence of the same Physician, and began to Curse their ill Fate, for lighting on such bad Masters, when they entred on their Studies. True it is, there are to be found some Sagacious Pupils, that can immediately penetrate into the Parts of their Tutor, and if his Doctrin be bad, reject, if good, approve it. Such as these, at the long run instruct their Master more than he does them; for in sifting, and subtilly posing them, they inform him in the sharp Replies they make, such as he would never have once dream'd of, or known, if the Scholar by his happy Wit had not put them into his Head. But of such as can do these feats, there be but one or two at most, but the Dunces are without Number; wherefore it is expedient (seeing no care is taken to Elect and Examin what Wits are fit for Sciences) that the Academies should be always provided with able Masters, of clear Heads, and sound Learning, which may not impose their Errors and false Doctrins on the Ignorant.

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The fourth Consideration to be made use of, is, to Study the Science with Order, beginning at its very Principles, passing through the middle to the end, not making those First Principles, which presuppose Others. For this reason it was ever esteem'd a fault to hear several Lectures on divers Subjects, and to carry them home promiscuously, leaving, by this means, such a medly of things in the Understanding, that when they come to be put in Practice, a Man can have no recourse to the Precepts of his Art, because they are not in any convenient Order : It is much better to take some pains in each distinct Study, in a method most natural to its Institution, because the same way it is acquir'd, it will be still retain'd in the Memory. And more particularly it is necessary this be observ'd by such as have naturally a confus'd Understanding, which may be easily remedied, by hearing one thing at once, and that being over, to proceed to another, and so till the whole Art be run through. \* *Galen* \* well knowing of what Importance it was to study the Matter with Method and Order, Writ a Book on purpose to direct the Method which ought to be observ'd in Reading his Works, to the end the Physician might not be confounded. To this Others add, That a Scholar in Learning should

\* Lib. de  
Ordin. li-  
bror. suo-  
rum.

should never have more than one Book, in which is clearly contain'd the Point he Studies, and apply himself to that alone, and not to many, lest he should be confounded and perplex'd ; and so far they are in the right. The last thing that makes a very Learned Man, is to spend much time in Study, to wait patiently its Digestion, and to allow it good Settlement ; for even as the Body is not nourished by the quantity of what we Eat or Drink in a day, so much as by the quality of it, when it is assimilated and digested by the Stomach ; so our Understanding is not improv'd by the great deal we read in a short time, but by what we understand by little and little, and pause upon between whiles. Our Wit encreases more and more each day, in lighting by length of time upon those things we should not otherwise have known or apprehended. Wit, like Plant, Animal, and Man, has its several Stages, that is to say, its Beginning, Progression, Perfect State and Declension : It springs in Childhood, grows up in Nonage, comes to a Consistence in the Middle-age, and declines in Old Age. So that he, who would know when his Understanding is at the Pitch of Perfection, may be assur'd 'tis between Thirty-three, and the end of Fifty Years, more or less ; in which compass, he  
may

may be able to judge of Grave Authors, who in the course of their Lives have broached uncommon Opinions. And whoever would write Books, should do it at that very Age, not sooner, or later, unless he would eat his Words, or change his Opinion. However the Age of Man holds not in all People the same Measure and Proportion ; for in some, Childhood draws to a Period in the Twelfth ; in others, not till the Fourteenth ; in some, it determines the Sixteenth ; and in the rest, not till the Eighteenth Year. These live long, because their Youth reaches not to little less than Forty ; and their Manhood holds on to Sixty Years. Besides which, they have Twenty Years of Old Age ; whence their Thread stretches to Eighty ; which is the limit of the Healthiest. The first that finish their Childhood at Twelve Years, are very short liv'd, begin early to Discourse, their Beard comes soon, and their Wit lasts but a little time ; these ordinarily decline at Thirty-five, and end their Days at Eight and forty Years.

There is not one of all the Qualifications already mention'd, but what is very necessary, useful, and convenient to be observed, that the young Student may come to something ; but above all, to possess a *Genius* suitable to the Science he is to Study.

For

*Nature is the most necessary Condition of all, by which those that apply themselves to Arts, penetrate thoroughly. Hipp. de decen. ornatu.*

*Baldus coming to Study the Law in his Old Age was laughed at, and told, Sero venis Balde, in alio seculo eris Advocatus. Yet having a Genius adapted to the Study of the Law, he proved in a short time a very extraordinary Lawyer.*

For with this we have observ'd, that many Men who have begun to Study in a far spent Age; Nay, though they have lighted upon bad Masters, an ill Method, and studied in their Native Country, yet all this notwithstanding, have in a short time prov'd very Learned Men. For if Wit be wanting (says *Hippocrates*) all other Pains are lost. No Man confirms the Truth of this better than honest

*Tully*, who full of Grief to see his Son such a Blockhead, and that nothing could make him a Scholar, express'd himself after this manner, *To strive against Nature, what is it but Giant-like to make War with the Gods?* As if he would have said, What more resembles the Giants War with Heaven, than for an Insipid to set up for a Man of Parts? For like as the Giants never Conquer'd the Gods, but were always baffled by them; even so empty Pretenders to Learning, that strive against Nature, will in the end have the Worst of it. Nay, *Cicero* himself advises us not to offer Violence to Nature, nor attempt to be Orators in spite of her, for it will be but lost Labour.



## C H A P. IV.

*Nature only qualifies a Man for Learning.*

**I**T is a common Saying, and much used by the Antient Philosophers, that Nature qualifies Man for Learning: Art with its Rules and Precepts facilitates, but Use and Experience of Particulars gains the Mastery. But no Man has yet declared what this Nature is, nor in what Class of Causes it ought to be rank'd; they only affirm, *Whosoever pretends to Learning, and wants that alone, Arts, Experience, Masters, Books, and Industry prove but all in Vain.* There is a great Contest between the Natural Philosophers, and the Vulgar, about assigning the cause of this Effect; The Vulgar observing a Man of great Abilities, immediately declare God to be the Author of them, without giving themselves any further trouble, and with good reason, because in *Effect every good and perfect Gift cometh from above, from the Father of Lights.* There is no Natural Cause (say the Philosophers) can produce Effects arm'd with such Force and Energy as God: So far they are all agreed, that the first Cause heats more than Fire, refreshes more than Water, illuminates more than the Sun himself, and in

in our particular Formation, 'tis that which presides over Nature, and that dispenses or denies Wit to Men. Which Consideration made the Royal Prophet *David* cry out, *Thy hands have made me and fashioned me, give me Understanding that I may learn thy Commandments.* All the Antient Philosophers in a sort confess the same thing, by Instinct of Nature alone, conducted by right Reason to attest this Truth in spite of all Opposition. 'Twas upon that foot, *Plato* knowing no City could be built without the Divine Assistance, nor any good Laws made to conserve Men in Peace after an Establishment thereof, framed a Law, by which it was provided, *That the Divine Assistance should be invoked at the beginning of every Action, because without that no good thing could have a just Accomplishment.* Which is the same thing that was said by King *David* before, *Except the Lord keep the City, the Watchman waketh but in vain.* *Hippocrates* designing to reduce into Method the Art of Curing those Diseases to which Women, by reason of their Sex, are exposed, and esteeming it to be a very difficult matter, said, *He that would treat of these Matters to purpose, ought first to invoke the Gods, and afterwards to consider and nicely distinguish the Nature, Age, and Temperament of Women, as also the Climate where they*

*they live.* Which the Natural Philosophers could not away with, because when they were to search into the Cause of any Effect, they stop'd at the First and Universal, without looking further, or having regard to the Order or Dependence of Second Causes, as if they had not been Influenc'd to produce such an Effect. Which occasion'd *Hippocrates* to blame *Diana's* Priests for moving the Women, in their grievous Diseases, to offer up at the Temple, their stately Garments, and most precious Jewels, and to leave there the Medicines; whereas the proper Remedy for their Malady, was (as *Hippocrates* says) to Bleed, or Purge, it may be, or advise them to Marry, if they were at Age. A Natural Philosopher being in Discourse one day with a Grammarian, a curious Gardiner came up to them, and asked them, what was the reason that having taken such pains with the Earth, to dig, to sift, to cleanse, and dung it, yet it never brought forth so good Seed as he Sow'd; whereas the Plants it produc'd of its own accord, grew up with a great deal of ease? The Grammarian answer'd, It came to pass by the Divine Providence, which had so dispos'd it, for the good Government of the World. But the Natural Philosopher fell a Laughing at that answer, seeing he had recourse to God, as being Ignorant

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norant of the Connexion of Natural Causes, and in what manner their Effects are produced. The other seeing him

*A Man ought to know enough of each Science, how far its Jurisdiction extends, and what Questions properly belong to it.*

laugh, ask'd him if he ridicul'd him? The Philosopher answer'd, it was not him, but the Master that had taught him no better,

because the Cognizance and Solution of the Motions of Divine Providence (as they are Supernatural Acts) appertain to the Metaphysicians (now a-days called Divines) for the Gardener's question was Natural, and properly belong'd to the Natural Philosophers, those being establish'd and manifest Causes, whence such Effects are produc'd. For which reason the Philosopher says, That the Earth resembled a Mother-in-law, that took a particular care of her own Children, but starved those of her Husband; for we observe hers to be plump and in good liking, but the other meager, lank, and ill colour'd. The Plants the Earth produces of her self, come out of her own Bowels; those the Gardener raises, are forc'd by Art, being the Daughters of another strange Mother, void of the Virtue and Nourishment that should make them thrive, and what is communicated only to the Plants, she herself brings forth.

\* In Epist. ad Dama-  
getum. \* Hippocrates confirm'd this in his Visit he made to the great Philosopher Democritus, who



who acquainted him with the false Notions the People had of Phyfic, who, as if they were free from all Diseases, had nothing in their Mouths, but that God had healed them, and if it had not pleased him, the Physicians Care and Skill had been all employed to no purpose, and the like. This is the old way of Talking, and which has so often been in vain exploded by the Naturalists, that it is not worth while to endeavour to silence it; Neither is it altogether convenient, because the Vulgar, who are not acquainted with the particular Causes of any Effect whatever, answer better, and with more truth, from the universal Cause (which is God) than to run into Impertinences. However, I have many times consider'd with my self, whence it should come, that the Vulgar should so readily ascribe all things to God, taking no notice at all of Nature, and not without some secret Abhorrence of Natural Means. I know not well how to divine the true Cause, but thus much I find, that the Generality of People being ignorant, which Effects more immediately to refer to God, and which to Nature, prate after this manner; besides, that Men are (for the most part) impatient, and Friends to those that first gratify their Desires. And the Process of Nature being slow, and requiring length of Time, they have not Pa-

E 2      tience.

tience to attend the Event, but knowing the Omnipotence of God, who in an Instant does what he pleases, of which they want not many Instances, they either beg at his Hands Health, with the *Paralitic*; or Wisdom, with *Solomon*; or Riches, with *Job*; or Deliverance from their Enemies, with *David*.

An other Reason is, because Men are Opinionative and Conceited, most of them wishing in their Hearts that God would distinguish them by some particular Favour, not in the common Road, and as he makes the Sun to shine upon the Just and the Unjust, and the Rain to descend upon all alike; Favours being rather the more esteem'd, by how much the Rarer they are, and more Appropriate to a few. Upon which pretence we have seen many Men feign Miracles, in Times, and Places of Devotion, for which cause People flock about them, and pay just Veneration to them, (as Persons in Favour and Esteem with Heaven) and if they are poor, they bestow considerable Alms upon them, who play the Religious Counterfeits for Interest.

The third Cause is, Men are lovers of their Ease, and Natural Causes being in such an Order, and Concatenation, as requires a great deal of Time and Application to discover their Effects; therefore they had rather

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ther God should exert his Omnipotence, that so they might without the least Pain or Delay obtain their Desires. I shall take no notice of the Malice of those, who seek for Miracles from God, to tempt his Omnipotence, to try if he can work them; nor of others, who to gratify their Revenge, call for Fire from Heaven, and the like severe Instances of the Divine Vengeance.

The last Reason is, that the Vulgar, generally speaking, are very Religious, and desirous that God should be greatly Honour'd, and much Glorified, which comes to pass by Miracles, rather than Natural Events; for the common People are not aware, that God is not the Author of all Supernatural and Extraordinary things, so much to proclaim his Almighty Power to the Ignorant, as to employ them as nobler Arguments to confirm his Doctrin, and that unless upon such an Emergency, he never works any. This is easily understood, if we consider, that God works not now such Miracles as once in the *Old* and *New Testament*, and the Reason is, because he has already done all that was necessary on his part, that Man might not pretend Ignorance, but to imagine that he should be ready to employ the same Arguments again and again, and work new Miracles to confirm afresh his old Doctrin (as in the

\* Job. ch.  
XXXIII.

Instances of raising the Dead, giving Sight to the Blind, Feet to the Lame and Paralytic) is a great mistake; for at the same instant as God teaches Men what is convenient, he confirms it by Miracles, without repeating them every day a-new. \* *God spoke once, and did not repeat the same a second time.* The clearest Indication I have to discover a Man that has no Wit propense to Natural Philosophy, is, when I see him referring all things to Miracles, without any distinction: As on the other hand, there is no need to call in question their Understanding, who cannot rest satisfied without discerning the particular Cause of every Effect. These are well aware that some Events are to be referred immediately to God, as are Miracles; and others again to Nature, as those that have their immediate Causes, from which they ordinarily flow. But let us talk at what rate we please, God is always understood to be the Author, even of the last; for when *Aristotle* said, † *God and Nature make nothing in Vain*, he never meant that Nature was an Universal Cause, having a Power independent upon God, but a Name only of that Order and Subordinate Rule appointed by God himself, in the Creation of the World, to the end that such Effects might duly succeed, as were necessary to

† Lib. I.  
de Cælo.



its Conservation and Continuance in the same state. So we say the King and Civil Right can do no Wrong, by which manner of speaking, no Man takes the Term (Right) to signifie another Prince of separate Jurisdiction from the King, but rather as a Term by its signification importing all the Laws and Ordinances made by the King himself to preserve the State in Peace.

Like as a King has some peculiar Prerogatives, that cannot be Determined by the Law, as being Paramount and Extraordinary; even so has God reserv'd to himself the Effects of Miracles, for the Production of which, he has given no Commission or Power to Natural Causes; where, by the way, we may observe that he who takes them for such, and can distinguish them from natural Effects, must needs be a very acute Natural Philosopher, and understand no less than every Effect, as it springs from its immediate Cause, tho' this is not enough neither, if the Catholic Church hath never declared

them for such; for like as Advocates engaged in the Study of the Civil Law, have it imprint-  
ed in their Memory, the better to know and understand the Kings Pleasure in the Determination of each particular Case: Even so the Natural Philosophers (being

*The Ignorance of Natural Philosophy makes Men assign Miracles where they should not.*

Advocates in their Faculty) place their whole Study in this, to know the Order God establish'd at the instant he created the World, the better to discern what Causes produce, what Effects and why? And as it would be ridiculous for a Lawyer to alledge in his Breviate, as a strong Proof, that the King commanded such an Arrest in such a Case, without shewing the Law, and the Rule of Court, by which it ought to be decided: So the Natural Philosophers laugh at them, who pronounce this or that is God's Work, without running through the Order, and inseparable Connexion of all the particular Causes concern'd in its immediate Production.

And for the same reason as a King denies to hearken to those that press him to Abrogate and Null a just Law, or finally to decide a Case contrary to the standing Rules and Orders of his Ministerial Courts; so neither will God likely hearken to those that importune him for Miracles and Signs out of the ordinary Course and Ministry of Nature, when there is no Occasion for them. For should a King every day null and make Laws, and alter the Course of Justice (be it for the diversity of Occasions, or through the changes in his Councils, because Right and Justice are not arrived at all at once) yet the Natural Order of the Universe,

Universe, by us called Nature, from the Creation to this Day, has suffer'd no Change or Alteration in the least; for he made it with so much Wisdom and Prudence, that not to continue constant in that Order, would be tacitly to lay a blame upon his Works.

But to return to that common Saying of the Antient Philosophers, *Nature makes able*; it is to be understood, that there is a Wit and Ability bestow'd by God on Men, out of the ordinary Course of Nature, such was the Wisdom of the Apostles, who being rude and illiterate, were wonderfully enlightned and fill'd with Wisdom and Knowledge. Which sort of Parts and Qualifications verify not that *Nature makes able*; for that is a Work to be attributed immediately to God, and not to Nature. The like is to be understood of the Wisdom of the Prophets, and of all others, upon whom God has poured any of his Gifts. There is another sort of Wit among Men, produced by the Order and Dependence of Causes appointed by God to lead to such an end; and of this kind it may be truly said, *Nature makes able*. For (as we shall prove in the last Chapter of this Work) there is a certain Order and Dependence of Natural Causes, so that if Parents in the Act of Generation would duly observe it, all their Children

dren would be Wise, and none of them Otherwise.

However, in this Discourse such a signification of Nature is too loose and confus'd, nor is the Understanding content to rest here, without tracing every particular Effect up to its Ultimate Cause; and therefore there is need to find out another meaning of this Word (Nature) which may be more accommodate to our purpose.

\* Lib. II.  
de Physic.  
auscult.

\* *Aristotle*, and all other Natural Philosophers, were more Particular, calling Nature, every substantial Form that gives Being to a thing, and is the Principle of all its Operations. In which sense, our Rational Soul with good Reason is call'd Nature, for from thence we receive the Form and Being we have of Men, and the same is the Principle of all our Actions; for all Rational Souls are of equal Perfection (as well the Wise Man's as the Fool's) and so we may not pronounce, that it is Nature (in this sense) makes a Man witty; for if that were true, all Men would be equal in Wit and Capacity, and thereupon the same † *Ari-*

† XXX.  
Sect. Prob.  
I.

*stotle* found out another Signification of Nature, importing the Reason and Cause of a Man's being capable or incapable; saying, that the Temperament of the four first Qualities (Heat, Cold, Moisture, and Driness) were to be call'd Nature, inas-  
much



much as from them proceed all the Abilities of Men, all the Virtues and Vices, and all the great variety of Wit we discover in the World. And he proves it clearly by considering the several Parts of the Age of the wisest Man, who in his Childhood is no more than a Brute Beast, employing no other Powers than the Irascible and Concupiscible; when Youth comes, he betrays an admirable Wit, which we see continues to a certain Period, and no longer; for old Age drawing on, his Wit every day declines, till in the End it is wholly lost. Assuredly the diversity of Wit proceeds not from the Rational Soul, for that in all Ages is the same, without suffering any Alteration in its Vigor, or Substance, except a Man in the several Stages of his Life changes his Constitution, or has a different Disposition; and from hence is it that the Soul acts one part in the Childhood, another in Youth, and yet another in old Age; whence may be drawn an evident Argument, that seeing the same Soul performs contrary Acts in one and the same Body, by having in each Division of Age, a different Temperament; whensoever of two Boys, the one is Witty, the other a Dunce, the same happens by each having a diverse Temperament from the other, which (being the Principle of all the Operations of the reasonable Soul)

is

is by Physicians and Philosophers call'd Nature ; in which sense this Saying, *Nature makes able*, is properly Verified. In confirmation of which Doctrin, *Galen* writ a Book, proving, that the Operations of the Soul were influenc'd by the Temperament of the Body, in which it dwelt ; and that by reason either of the Heat, Cold, Moisture and Driness, of the Climate where they lived, or the Qualities of the Meat, they eat, and of the Waters they drank, and of the Air they breathed in, some were Fools, and others Wise ; some Stout, and others Cowards ; some Cruel, and others Gentle ; some Reserv'd, and others Open ; some Lyars, and others Speakers of Truth ; some Traytors, and others Loyal ; some Turbulent, and others Calm ; some Crafty, and others Sincere ; some Sordid, and others Generous ; some Modest, and others Impudent ; some Incredulous, and others Credulous ; in Proof of which, he quotes many Places out of *Hippocrates*, *Plato*, and *Aristotle*, asserting, that the Diversity of Nations as to the Frame of their Bodies, and the Turn of their Soul, was owing to this Difference of Temperament. Which is found true by Experience, how much the *Greeks* differ from the *Scythians*, the *French* from the *Spaniards*, the *Indians* from the *Germans*, and the *Ethiopians* from the

the *English*. Neither is this only to be observ'd in Parts so remote from each other, but if we consider even the Provinces that surround all *Spain*, we may distribute the Virtues and Vices already mentioned amongst the Inhabitants, allotting to each his Virtue and his Vice respectively. For if we reflect on the Wit and Manners of the *Catalans*, *Valentians*, *Murcians*, *Granadins*, *Andalusians*, *Estremadurians*, *Portugueses*, *Gallicians*, *Asturians*, *Miquelets*, *Biscayners*, *Navarrers*, *Arragonians*, and *Castilians*, who sees and knows not that they differ one from another, not only in the Lineaments of their Faces, and Make of their Bodies, but also in the Virtues and Vices of the Soul, and that all this is the Consequence of each Provinces possessing a different Temperament? Nor is this Diversity of Manners only to be observ'd in Countries so disjoined, but even in Places seated not more than a little League distant, the Variety of Wit amongst the Inhabitants is hardly to be believed. Finally, what *Galen* writ in his Book, is the Foundation of this Work; although he did not arrive at the particular discussion of the Difference of Wits amongst Men, nor the Sciences which each in particular required; yet he knew full well it was necessary to make a Repartition of the Sciences among the Youth, and

and to assign to each, that which was most suitable to his *Gentus*; when he said, that Well-order'd Republics should employ Men of great Wisdom and Knowledge, who in their growing Years should sound the Wit and Natural Application of each, so to engage them to learn the Art most agreeable to them, not leaving it to them to act at their own choice.

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## CHAP. V.

*What Power the Temperament has to make a Man Wise and good Natured.*

**H***Ippocrates*, in consideration of the good disposition of our Rational Souls, and how frail, and every way subject to change Human Bodies, wherein they dwell are; delivered a Sentence worthy so great an Author. *Our Rational Soul is always the same, throughout the whole course of our Life, in Youth and in Age, when we are Children, and grown Men; the Body quite contrary, never continues in one State, nor is there any Means to keep it so. And although some Physicians have been in search of an Art to this purpose, yet they have never been* able



able to prevent the Changes attending every Age of Man, with all their Rules and Precepts: For Childhood is, and will be, hot and moist; Youth, temperate; Manhood, hot and dry; Middle-Age, moderate in heat and cold, but offending in too much driness; and Old-Age, cold and dry. We can no more hinder Heaven from changing the Weather almost every moment, than we can the Air making such changeable Impressions on our Bodies. Whence he concludes to make a Man wise that was not so at first, there need not be any Jog in the Rational Soul, nor any endeavour to Meliorate its Nature; for besides, that it is impossible, there is no need, it wanting in effect nothing of the Harmonious Temper with which it was framed, that can hinder Man from performing in Perfection those Actions that are convenient for him. Therefore he said, *When the Four Elements, but more especially Fire and Water, enter the Composition of Man's Body, in the same Proportion and Measure, the Soul becomes very Ingenious, and endued with an Excellent Memory; but if the Water exceed the Fire, it proves Stupid and Dull, not so much through any defect of her own, as from the Instrument wherewith she acts being depraved. Which Galen weighing well, boldly concluded, that all the Inclinations*

nations and Dispositions of the Rational Soul, follow'd without doubt the Constitution of the Body, with which she was clothed ; and proceeding yet further, he blames the Moral Philosophers, for not Studying Physic, seeing 'tis certain, that not only Prudence, which is the Foundation of all the Virtues, but also Fortitude, Justice, and Temperance, with their opposite Vices, depend in great measure on our Constitutions ; therefore he said, it was the Employment of Physic, to expel Vices from Man, and to introduce their contrary Virtues: So that he has left us an Art to Extinguish Lust, and to raise Chastity ; to render the Proud, more Pliant and Tractable ; the Covetous, Liberal ; the Coward, Valiant ; the Ignorant, Wise and Knowing ; and all the care he employs to obtain his End, is, only to correct the Ill Constitution of the Body, by the assistance of Physic, and a Regimen corresponding to each Virtue, and contrary to each Vice, without any regard in the least of the Soul, pursuant to the Opinion of *Hippocrates*, who openly declar'd, the Soul was not subject to any Change, and stood in need of no Power to acquit her self of those Ties she was under, provided she had good Organs: Whereupon he conceiv'd it was little less than an Error, to seat the Virtues in the



such as rather disposes them to Evil than Good, according to that Saying, *That a wise Man is Superior to the ill Influences of Heaven* : And for what concerns wise and discreet Actions, we see many indiscreet Actions committed by very Wise and well Temper'd Men ; as on the other side, not a few discreet Actions committed by Persons that are not so ; and who are of no happy Constitution. Whence we may collect, that Prudence and Wisdom, and other Human Virtues, are from the Soul, and depend not at all upon the Composition or Frame of Body, as *Hippocrates* and *Galen* have vainly imagin'd. Though it may seem strange, that these two great Physicians, and with them *Aristotle* and *Plato*, were of the same Opinion, and all without Truth. We are to take notice therefore, that the Perfect Virtues, such as the Moral Philosophers treat of, are Spiritual Habits, which have place in the Rational Soul, and whose Being is altogether independent upon the Body. From which it is evident, there is in Man neither Virtue nor Vice, (I say nothing of Supernatural Virtues, as being not of this Rank) that has its proper Temperament of Body, either to facilitate, or retard him in his Actions ; this Temperament then, the Moralists improperly call Virtue, or Vice, considering that



that Men, ordinarily speaking, betray no other Inclinations than those mark'd out by this Temperament ; I say ordinarily speaking, because in effect many Mens Souls are fill'd with perfect Virtue, although the Organs of their Body afford them no Temperament subservient to accomplish the Desires of the Soul ; and yet nevertheless for all that, by virtue of their Free Will, they fail not to act like good Men, though not without some Struggle and Reluctance: According to which St. Paul has said, *I delight in the Law of God after the Inward Man, but I see another Law in my Members warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members. O wretched Man that I am, who shall deliver me from the Body of this Death? I thank God through Jesus Christ our Lord. So then with the Mind I my self serve the Law of God, but with the Flesh the Law of Sin.* In which Words St. Paul gives us to understand, that he felt within himself two Laws, wholly opposite ; one in his Soul, which made him to love God's Law ; the other in his Members, that led him to Sin.

Whence we may gather, that the Virtues St. Paul had in his Soul, did not correspond with the Constitution of his Body, it being necessary for them to act with a

sweet Consent, and without the Resistance of the Flesh, his Soul aspir'd to Pray and Meditate; but when in order to this, the motion presented to his Brain, it was found indisposed, because of his great Coldness and Moisture, which are stupifying Qualities, and proper to move to Sleep. Of the same Temper were the three Disciples that accompanied Jesus Christ in the Garden, when he Pray'd, telling them, *The Spirit is willing, but the Flesh is weak*. In like manner his Spirit would have Fasted, and when to that end the Offer was made to his Stomach, he found it weak and without strength, as having an unruly Appetite: His Soul would have him Chast and Continent, but when the motion presented to the Parts of Generation, it found them inflamed with Concupiscence, and inciting him to Actions of a contrary Nature and Tendency.

With such like Inclinations as these, virtuous Persons find it a hard Task to live well, and not without Reason was it said, *That the Road to Virtue was covered over with Thorns*: But if the same Soul that is bent upon Meditation, meets a Brain Hot and Dry, which are the Dispositions peculiar to Watching; and if when it attempts to Fast, it finds a Stomach Hot and Dry, of which Constitution, according to *Galen*,  
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the Man is that loaths Meats; and if when it aims to Embrace Chastity, it meets the Parts of Generation Cold and Moist, without doubt it will accomplish the several Proposals without any Struggle or Reluctance whatever; because the Law of the Mind and the Law of the Members exact both the same thing, and such a Man, in such a Case, may act Virtuously, without any Violence to his Nature. Wherefore *Galen* said, That it was the Part of a Physician to make a Man Virtuous, that was formerly Vitious; and that the Moral Philosophers committed a great oversight in not making use of Physic, for attaining the Perfection of their Art; since in Correcting only the ill Constitution of the Body, they might make the Virtuous act without any Check, and with a sweet Consent.

What I would desire of *Galen*, and all the Moral Philosophers, is, that admitting it to be true, that to each Virtue and Vice seated in the Soul, there corresponds a particular Temperament of Body, which Aids, or Diverts it in Acting, they would have given us a particular Account of all Mens Virtues and Vices; and have told us by which Corporal Qualities, both one, and the other, are Supplanted, or Maintain'd, to the End we might not be to seek for a proper Remedy.

*Aristotle* knew well, that a good Temperament made a Man Prudent, and of a good Disposition, which occasion'd him to say, *That the good Temperament did not only affect the Body, but also the Mind of Man:* But he has not shewn what this good Temperament was; on the contrary, he asserted, That Mens Dispositions were founded upon Hot and Cold. But *Hippocrates* and *Galen* exclude those two Qualities as Vicious, approving the Equality of Temperament, where the Heat exceeds not Cold; nor the Moisture, Driness. Which made *Hippocrates* say, *If the great Moisture of the Water, and the excessive Driness of the Fire, are equally Temper'd in the Body, the Man will be very Wise.* Nevertheless many Physicians, because of the great Reputation of the Author, upon Enquiring into this Temperament, have found that it does not Answer what *Hippocrates* promised; but on the contrary, their Opinion was, that those who had it, were Weak Men, and of little Vigor, and did not express in their Actions so much Conduct as those of an ill Constitution: They are of a very Sweet and Affable Temper, and Inoffensive to every Man in Word and Deed, which makes them pass for very Virtuous, and void of Passion, which raises Tempests in the Soul. These Physicians disapprove the  
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equal Temperament, inasmuch as it disables and flats the force of the Spirits, and is the cause they do not act freely as they ought. Which appears evidently in two Seasons of the Year, the Spring, and Autumn, when the Air falls out to be Temperate, for then happen the Diseases, inasmuch that the Body is observ'd to be much more healthful when it is either very Hot or very Cold, than during the mediocrity of the Spring Time.

Sacred Writ, in speaking of the sensible Qualities, seems in a manner to favour this Opinion, *I would thou wert either Cold or Hot ; so then because thou art Lukewarm, I will spue thee out of my Mouth.* Which seems to me to be grounded upon *Aristotle's* Doctrine, who held for an infallible Opinion, that all the Natural Actions of Man consisted in Heat and Cold, and not in a Lukewarmness and Mediocrity of Constitution. But *Aristotle* would have done well to have told us, what Virtue corresponds to each of the Qualities, and to what again the contrary Vice, that so we might have applied in Practice the Remedies prescribed by *Galen*.

As for me, I believe Cold is of more Importance to the Rational Soul, to preserve its Virtues in due Peace, and to prevent all undue Ferments amongst the Humours ;

for *Galen* says no less, there is no Quality so much blunts the Concupiscible and Irascible Faculty as Cold, nor that so powerfully excites the Rational Faculty, as *Aristotle* assures us that does, especially if it be joined with Driness; for this is certain, as the Inferior Part is disabled or depressed, the Faculties of the Rational Soul in the same proportion are exalted and enlarged. But be that as it will, I would present to a Moral Philosopher a Luxurious Drunkard and a Glutton, to manage him according to the Rules of his Art, and to instill into his Soul the contrary good Habits of Chastity and Temperance, by these means reducing him to act with all Moderation and Sobriety, without introducing into his Constitution Cold and Driness, and without correcting the over-ruling Heat and Moisture there was before; let us see how he will go about it. Without doubt the first thing he does will be to shew him the Sordidness of Luxury, and to lay before him the Train of Evils it draws after it, and in what danger his Soul would be, if Death should happen to surprize him on a sudden, without giving him respite to repent of his Sins. After this, he gravely admonishes him to Fast, Pray, and Meditate; to Sleep but little, to lie hard, and without Delicacy; to wear Hair Clothes, and Discipline himself,

self; to fly the Company of Women, and to give himself wholly to Pious Works; all which are comprized in this fine Aphorism of *St. Paul*, *I keep under my Body, and bring it into Subjection*. By means of these Austerities, if he practises them long, he'll appear Meager, Pale, and much Alter'd from what he was, insomuch that he who before hunted after Women, and that plac'd all his Happiness in the Pleasures of Eating and Drinking, will hardly have Patience to hear them spoke of. The Moralist beholding the Lewd Man so changed, will say, and not without reason, this Man has now acquired a Habit of Chastity and Temperance: But because his Art reaches no further, he vainly imagines these two Virtues are come I know not from whence to make him a Visit, and to take up their Lodgings in his Rational Soul, without having so much as pass'd through his Body. Instead of which the discerning Physician, who knows whence his loss of Blood and Spirits proceeds, and how the Virtues are Begot, and the Vices Extinguished, will be apt to pronounce, that this same Man has now the Habit of Chastity and Temperance, inasmuch as by means of these Austerities he has impair'd his Natural Heat, in whose stead the Cold is introduc'd: For if we reflect a little further, we shall clearly

ly see this new way of living is capable of cooling him more; the Horror into which the Reprimand he received threw him, and the awful consideration of the Pains of Hell prepared for him, if he had died in mortal Sin, had without doubt mortified and chil'd his Blood. Whereupon *Aristotle* propos'd this Question; *Why those who are in fear falter in their Speech, tremble with their Hands, and hang their Lips?* It is (says he) because this Passion is a defect of Heat, which commences from the Parts above: Whence comes the Paleness of the Face. Abstinence likewise is one of the things which chiefly mortifies the Natural Heat, leaving the Man cold: For our Nature is supported, says *Galen*, by Eating and Drinking, in the same manner, as the Flame of the Lamp is fed by the Oil; and there is so much natural Heat in the Body, that has digested Flesh-meats, that they afford him Nourishment in proportion to his Heat, and if they should yield him less in quantity, his Heat would insensibly diminish. Which made *Hippocrates* forbid the letting of Children fast, because their natural Heat Evaporated and Wasted for want of being fed. The Discipline given, if it be dolorous, and reach even to the fetching Blood, every man knows it extreamly dissipates the vital and animal Spirits; and from the  
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loss of Blood, the Man soon comes to lose his Hair, and natural Heat. As for Sleep, *Galen* says, it's one of the things which most fortifies our Heat, for by it's means that insinuates into the hidden recesses of our Bodies, and Animates the Natural Virtues; and much after the same manner our Food is assimilated and turned to our Substance: Whereas Waking generates Corruptions and Crudities; and the reason is, because Sleep warms the inward Parts, and cools the outward; as on the contrary, Waking cools the Stomach, Liver, and Heart, which are the Vitals, and inflames the external Parts, the less noble, and less necessary: Hence he that does not Sleep well, must needs be subject to many cold Diseases. *To Lie hard, to Eat but once a day, and to go Naked, Hippocrates* said was the utter Ruin of the Flesh and Blood, wherein the natural Heat is plac'd. And *Galen* giving the Reason why a hard Bed weakens and wastes the Flesh, said, That the Body was in pain and suffered deeply for want of Sleep, and that by the uneasie changes of motion from side to side, it was Harassed in the vain pursuit of restless Nights; and how the Natural Heat decays, and is dissipated by bodily Labour, the same *Hippocrates* declares, teaching how a Man may become Wise: *In order to be Wise, a Man must not*  
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*be oppressed with too much Flesh, for that belongs to a hot Temperament, which is the Quality that destroys Wisdom.* Prayer, and Meditation, cause the Heat to mount up to the Brains, in the absence of which, the other Parts of the Body remain cold, and if the Intention of Mind be great, they soon lose the sense of Feeling, which *Aristotle* affirmed to be necessary to the Being of Animals, and that the other Senses, in comparison of that, served only for Ornament and Well-Being. For in effect we might live without Tasting, Smelling, Seeing, and Hearing; but the Mind being busied in some high Contemplation, fails to dispatch the Natural Faculties to their Posts; without which, neither the Ears, can hear; nor the Eyes, see; nor the Nostrils, breath; nor the Taste, relish; nor the Touch feel; inso-much as they who Meditate are neither sensible of Cold, Heat, Hunger, Thirst, nor any Weariness whatever: And Feeling being the Sentinel that discovers to a Man the Good or Ill done to him, he cannot be without it: So that being Frozen with Cold, or Burnt up with Heat, or Dying away with Hunger, or Thirst; he is not sensible of any of these Inconveniencies, because he has nothing to report them to him. In such a state, *Hippocrates* says, the Soul neglects its Charge, and whereas its

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Duty is to Animate the Body, and to impart to it Sense and Motion, yet nevertheless it leaves it wholly destitute and unprovided of any Succours. They who are hurt in any Part of the Body, and feel no Pain, assuredly are distempered in Mind.

But the worst Disposition observed among Men of Learning, and those that are devoted to Studies, is a Weak Stomach, because the Natural Heat required for Digestion is wanting, that very Heat being usually carried to the Brain, which is the cause the Stomach is filled with Crudities and Phlegm. For which reason, *Cornelius Celsus* recommends it to the Physicians care to Fortify that Part in Men of Meditation more than any others, because Prayer, Meditation, and hard Study extreamly cool and dry the Body, rendering it Melancholy. For which reason *Aristotle* demanded, Whence it is we see all that have Excelled, whether it be in the Study of Philosophy, or Government, or the Poets, or in any other Art whatsoever, have been Melancholy.

Never to see Women but to fly wholly their Company, how much that over-cools the Body, and what new Changes are incident to Persons becoming Chast, *Galen* makes appear by abundance of Observations he had made. He recounts, amongst others,

others, what happened to a Friend of his, a Widdower, who immediately lost his Stomach to that degree as he could only digest the Yolk of an Egg; and if by constraint he Eat as formerly, he strait Vomited; and was withal Lumpish and Dull, upon which *Galen's* advice to him was, to Marry again if he'd recover his Health; and thereupon said he, *He was immediately freed from all his Complaints, as soon as he returned to his old way of Living.* The same Physician tells of some Choristers, who finding by Experience the near Correspondence between the Testicles and the Throat, and that to sport with Women endangers the spoiling of the Voice; they were Chast by constraint, that they might not lose the good Cheer, and the Pay which were the returns of their Musick: And *Galen* says further, That their Privy Parts were so small, so cold, and so lank, as they look'd like Old Men. But on the contrary, the Wanton had large Genitals, because they kept them often in use, the Seminal Vessels being large and distended, from which issued abundance of Spirits, and Natural Heat; for as *Plato* observ'd long since, *It is Exercise makes the Parts of the Body more able, as they are Impaired by not Exerting them as they are directed.* As it is certain, that in each Act of Venery, the Parts of

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Generation are more and more provoked, remaining more able and disposed to repeat the Act again; but as often as a Man checks his Inclination, he becomes colder, and less able for Generation. Whence I collect, that a Man who by this means is become Continent and Chast, soon obtains an habitual Frigidity, by which he Performs with the same Aversion and Reluctance, as an Old Man, or one that is born Impotent, or an Eunuch. Those then that desire to be Chast, and not to be provoked by the Flesh, being conscious of their Infirmary, may serve themselves of cold Medicines, and of such things as by Impairing and Consuming the Seed, render them frigid, and in this Sense this Passage is to be understood, *Happy are they that are made Eunuchs for the Kingdom of Heaven.*

All that ever we have said, and confirmed, in relation to Chastity and Incontinence, is no less true of other Virtues and Vices respectively, for each has his particular Temperament of Heat and Cold, and is to be understood more or less of the Constitution of each Part of the Body, and of the greater or lesser degrees of these two Qualities. I have declared for Heat and Cold, because there is neither Virtue nor Vice rooted in Moisture nor in Driness; for, according to *Aristotle's* Opinion, these

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two Qualities are purely Passive, as Heat and Cold are Active. Whereupon he asserted, That *our Natural Inclinations are more from Heat and Cold, than from any thing else in our Bodies*; and in this he conspires with the Holy Scripture, which says, *I would rather thou wert Cold or Hot, &c.* The reason of which is, because there is no Man found of so exact a Constitution as is required to be the Foundation of Virtue. Whereupon Sacred Writ and Philosophy, chose Heat and Cold, because there are no other Qualities wherein to place the Virtues, although this be not without something in Counterballance to them; for suppose there are abundance of Virtues correspondent to Cold and Heat, these Qualities fail no less at all times to be the source of abundance of Vices, by which means it is a great Miracle if there be a Man found so Lewd, who has not some Virtues natural to him, or so Virtuous that has not some Vices.

But the Quality observed to be best for the Rational Soul, is the cold Constitution of Body. This is easily prov'd, if we run through the several Stages of Man's Life; Infancy, Youth, Manhood, Middle-Age, and Old-Age; for we find that because each Age respectively has its particular Temperament, accordingly at one time a Man is Vitious, at another Virtuous; in  
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one he is Indiscreet, or Perverse, and in the other Wise and better Advis'd. Infancy is nothing else but a hot and moist Temperament, in which *Plato* said, the Rational Soul was as it were plunged and stifled, not being able freely to employ the Understanding, Will, or Affections, till in length of Time it passes to another Age, and has gain'd a new Temperament. The Virtues of Infancy are very many, and the Vices but very few; Children, says *Plato*, admire from what Principles the Sciences arise. In the next Place they are Docile, Tractable, Gentle, and Easy to receive the Impression of all Kinds of Virtues. In the third Place, they are Bashful, and full of Fear, which, according to *Plato*, is the Foundation of Temperance. In the fourth place they are Credulous and Easy to be led; they are Charitable, Frank, Chast, Humble, Innocent, and Undesigning. To which Virtues Jesus Christ had regard, when he said to his Disciples, *Except you become as little Children, you shall not Enter into the Kingdom of Heaven.* We know not of what Age the Child was, whom God proposed for our Imitation, but you must know *Hippocrates* divided Infancy into three or four Stations, and because Children from the First to the Fourteenth Year always admit abundance of Humours, and a varie-

ty of Temperament; so likewise they are subject to divers Diseases, and their Souls at the same time not without a great many different Virtues and Vices. In consideration of which, *Plato* began to Instruct a Child from the very First Year, although he could not then Speak, directing his Nurse, how to distinguish by his Laughing, his Tears, and even his Silence, his Virtues and Vices; and how she should Correct them. Holy Writ declared that *Saul* had the Virtues of this Age, when he was chosen King, *He was a Child of a Year Old when he began to Reign*. Whence it appears, that God made the same Division as *Hippocrates*, observing the Virtues of Infancy by the Years.

Youth, which is the Second Age of Man, is reckon'd from the Fourteenth to the Five and Twentieth Year; this Age, according to the Opinion of Physicians, is neither Hot nor Cold, nor Moist nor Dry, but Temperate, and in a Mediocrity of all the Qualities; the Parts of the Body in this Temperament are such as the Soul requires for all sorts of Virtues, and especially for Wisdom. For after this manner speaks *Hippocrates*; if the great Moisture of the Water, and the extream Driness of the Fire happen to be equally Temper'd in the Body, the Man will be very Wise, and  
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endued with an Excellent Memory. The Virtues we have allotted to Infancy, seem to be acts proceeding from meer Instinct of Nature, like those of Ants, Serpents, and little Bees, which act without Reason; but those of Youth are performed with Judgment and Discretion; so that he who acts at that Age, discerns what he does, and with what design, and knowing the End accordingly he disposes the Means that lead to it. Where the Holy Scripture says, *That the Heart of Man was inclined to Evil from his Youth*; that is to be understood exclusively, that is to say, from the time he passes from Infancy to Youth, which are the most virtuous Ages of Man's Life.

The third Age is Manhood, which is reckoned from Twenty-five to Thirty-five Years; its Temperament is Hot and Dry, of which *Hippocrates* said, *When the Fire exceeds the Water, the Mind becomes Mad and Furious*; and Experience no less confirms it, for there is no Ill which a Man is not acquainted with, and tempted to at that very Time: Passion, Gluttony, Lechery, Pride, Murders, Adulteries, Thefts, and Rapines; rash Designs, Vanity, Tricks, Lyes, Quarrels, Revenge, Hatred, Indignities, and Insolence, are the fairest Inheritance of these; at which Age *David* perceiving himself to be, cried out, *Lord cut*

*me not off in the midst of my days : For Manhood is the middlemost of the Five Ages of Man's Life, which are Infancy, Youth, Manhood, Middle-Age, and Old-Age; and Man is so Wicked at that Age, as Solomon has said, There be three things which are too wonderful for me, yea four, which I know not; the way of an Eagle in the Air; the way of a Serpent upon a Rock; the way of a Ship in the midst of the Sea; and the way of a Man with a Maid.*

From all which it is no less than evident, that the Soul may in some sense deserve Excuse, if she makes any false Steps, seeing she is the same through the whole Course of the Ages of Man's Life, as perfect as God has Created her at first; who then can blame the divers Temperaments which the Body passes through in each Age, because in Manhood the Body is more Intemperate, which occasions the Soul to incline with more difficulty to what is Virtuous, and with more ease to what is Vicious? 'Tis to the very Letter, what the Wiseman Intimates; *I had for my Lot a good Soul, and from my Infancy I appeared of great Wit, and still growing wiser and wiser, (which is to be understood of his Youth.) I had nevertheless a Filthy and Intemperate Body, (such an one is in Manhood,) and I found at the end of the account, that Man could not be Chast or Continent, were it not for the special*

*special Grace of God.* Whereupon *David* knowing he had escaped so dangerous an Age, and remembering what had past therein, said, *Remember not the Sins of my Youth, nor my Transgressions.*

At the fourth Age, which is the Middle Age, or Age of Consistence, Man returns to be more Temperate, because in proceeding from Hot to Cold, he must necessarily pass through the intermediate Degrees by which with that Driness that Manhood has left in the Body, the Soul is made Wise. Whence it comes that Men who have lived fast in their Younger Days, are subject to the great Changes we see every Day appear, when they recollect their ill-spent Days, with Endeavour to amend them. This Age begins from Thirty-five Years, and reaches to Forty-five, more or less, in proportion to the Temperament and Complexion of each respectively.

The last Age of Man, is Old-Age, in which the Body is Cold and Dry, subject to a Thousand Ills and Infirmities, all the Faculties are besotted, and disabled in performing their ordinary Functions; but because the Rational Soul is still the same in Infancy, Youth, Manhood, Middle-Age, and Old-Age, without receiving any Change to diminish its Powers, therefore when it reaches this last Age, and to this

Cold and Dry Temperament ; it is Just, Prudent, Strong, and endued with Temperance ; and though we ought to attribute these Virtues to the whole Man, yet is the Soul allow'd to be the first Mover, according to this, *That the Soul is the Principle from which we Understand.* So long as the Body is vigorous and active in its Vital, Natural, and Animal Faculties, Man is but very slenderly provided with Moral Virtues ; but as that comes to lose its strength, the Soul strait advances in Virtues. St. Paul seem'd to insinuate no less in these Words, *For when I am Weak, then am I Strong.* And assuredly this is very true, because the Body in no Age is weaker than in Old-Age, nor the Soul more expedite to perform such Actions as are conformable to Reason. Notwithstanding all which, *Aristotle* always reckon'd Six Vices incident to Old Men, from the coldness of Age. The First, That they are Cowards, because Courage and Valour have great Fire in them, and a large Stock of Blood, of which Old-men have but very little, and that little too Congeal'd. The Second, That they are Covetous, and that they guard their Treasure more carefully than they need ; for though they find themselves arrived at the last Stage of their Lives, and that Reason should teach them, where the

Journey



Journey is short, the Charge of defraying it is small, their Avarice nevertheless and their Thrift fail not to haunt them, as if they were but yet in their Infancy, and they were to run through no less than all the Five Stages of their Lives, and that it is good to Store, as if they were always to live. The third, that they are suspicious; but I cannot imagin why *Aristotle* calls this a Vice, since it is certain, that it proceeds from the Experience they have had of so many Tricks in the World, and also from recollecting what part they themselves Acted in their Younger days; Inasmuch as they are ever upon their Guard, as knowing full well how little Men are to be trusted. The Fourth, That they are Diffident, and of small Hopes, never promising themselves success in their Affairs, and of two or three Designs they may have, they always fall upon the Worst, and upon that lay out all their Application. The Fifth, that they are shameless, because, as *Aristotle* says, Bashfulness and Blushing are full of Blood, of which Old Men have so little, as by consequence they are without Shame. The Sixth, That they are very Incredulous, thinking that the Truth is never told them, because their Memories are so fresh of the Jugling and Deceits they have met with in the World,

G 4

during

during the past Course of their Lives.

Young Children have, as *Aristotle* has noted, all the Virtues quite contrary to their Vices; they are Fearless, Frank, not Distrustful in the least, always full of Hopes, very Bashful, easily perswaded and imposed upon.

The same things we have evidenced in the several Ages of Man's Life, we might also shew in the difference of Sex, what Virtues and what Vices Man has, and what Woman, as well by the reason of the Humours, Blood, Choler, Phlegm, and Melancholy; as also from the Diversity of Climates, and Particular Countries. In one Province the Men are Valiant, in another, Cowards; in this, Deliberate; in that, Rash; in one, lovers of Truth; in another, Lyars; according to that of the Apostle, *The Cretians are always Lyars, evil Beasts, slow Bellies*. And if we run through all the Variety of Meats and Drinks, we shall find that some feed this Virtue, and starve that Vice; and others on the contrary, nourish such a Vice, and depress such a Virtue; but in such a manner, as the Man nevertheless still remains free to chuse as he pleases; according to that, *He hath set Fire and Water before thee, stretch out thy hand unto which thou wilt*; for there is no Constitution can do more than incite the Man,  
without

without forcing him, if he loses not his Reason ; and it is to be observed, that in Studying, and Contemplating things, Man acquires another Temperament besides what belongs naturally to the Constitution of his Body ; for, as we shall prove hereafter, of the three Powers a Man has, the Memory, common Sense, and Imagination ; the Imagination only, as *Aristotle* has noted, is free to frame what it pleases ; and by the Operations of this Faculty, *Hippocrates* and *Galen* say, the vital Spirits, and the Blood of the Arteries are always set on Work, and in Motion ; she dispatches them where it seems good to her, and the Parts to which the Natural Heat flies, become thereby more effectual to perform their Functions, and other Parts weaker. Hence *Galen* advised the Choristers of *Diana*, not to deal with Women, since by those means, without attending the Consequences, the Parts of Generation would be inflamed, and as they once took Fire, the Voice would appear more harsh and untuneable, because, as *Hippocrates* noted, *The Heat of the Testicles lays the Cough, and so on the Contrary* ; for let any be put to the Blush at an Offence taken, the Natural Heat strait mounts up, all the Blood flying to the Heart to fortify the Irascible Faculty, and to depress the Rational. But if we proceed to consider,

that

that God enjoins us to forgive Injuries, and do good to our Enemies, and to reflect a while upon the recompence attending it, all the Natural Heat and Blood strait rises up to the Face, to strengthen the Rational and debilitate the Irascible Faculty ; and so it being at our choice, with the Imagination to fortify what Faculty we please, we are justly Rewarded when we strengthen the Rational and disable the Irascible Faculty ; and as fairly Punished when we raise the Irascible and depress the Rational Faculty. From which we may judge, with how good reason the Moral Philosophers recommend to us the Study and Consideration of Divine Matters, since by these means alone we might acquire the Temperament and Strength which the Rational Soul has use of, as well as suppress the Inferior Part. But I cannot forbear adding one thing before I end this Chapter, which is, That a Man may Exercise all the Acts of Virtue without having that advantageous Constitution of Body required, although not without great pain and difficulty ; Acts of Prudence excepted ; for if the Man be by Nature Imprudent, nothing but God can Cure it with a Remedy ; the same is to be understood of distributive Justice, and of all the Arts and Sciences acquir'd.



## CHAP. VI.

*What Part of the Body ought to be well  
Tempered, that the Child may be  
Witty.*

THE Body of Man having so great a Difference of Parts and Powers (each destin'd to its end) it will not be impertinent, but rather highly necessary above all things, to know what Part Nature has contriv'd as the principal Instrument to dispose a Man to be Wise and Prudent. For it is certain we reason not with the Foot, nor walk upon our Head, nor see with our Nose, nor hear with our Eyes; but each Part has its proper Use and particular Composition, for the Office it is to discharge.

That the Heart is the chief Seat where Reason resides, and the Instrument by which our Souls perform the Actions of Prudence, Memory, and Understanding, was a received Opinion amongst the Natural Philosophers before *Hippocrates* and *Plato* were born. The Heart is therefore stiled the Superior Part of Man in many places of Sacred Writ, which accommodates it self to the way of speaking in use at that time. But those two great Philosophers

phers have given us to understand, that this Opinion is False, and with great Reason and Experience have proved the Brain to be the chief Seat of the Rational Soul; and thus it was generally received, *Aristotle* only dissenting, who revived that old Opinion, endeavouring by Topical Arguments, and several Conjectures, to make it probable, for the sake of contradicting *Plato* in every thing. Not to dispute which is the truest Opinion (for in our days there is not a Philosopher but allows the Brain to be the Instrument by Nature design'd to make a Man Wise and Prudent) it will only be requisite to lay down the Conditions whereby that Part is best Organized, that the Youth may thereby become towardly and Witty.

That the Rational Soul may conveniently perform the Actions of Understanding and Prudence, there are required four Qualifications of the Brain. Good Configuration, is the First. Unity of Parts, the Second. That the Heat exceed not the Cold, nor the Moisture surpass the Driness, is the Third. That the Substance of the Brain be composed of very fine and delicate Parts, is the Fourth.

Four other things are comprized under the good Configuration. A good Figure, is the First. Sufficient Quantity, the Second.

cond. That there be four separate and distinct Ventricles in the Brain, each disposed in its proper place, the Third. That its Capacity should not be greater nor less than is convenient for its Functions, the Fourth.

We are taught by \* *Galen* to know when the Figure of the Brain is good, for in reflecting on the outward Form and Figure of the Head, he declares it is as it ought to be, if it resembles a Ball of Wax made exactly round, and compressed gently on each side; which is much the Turn of the Forehead, and the Hind-part of the Head a little jetting out; whence it follows that the Forehead and Hind-part of the Head very flat, are a sign the Brain has not the Figure approved for a sharp Wit and Ability.

\* Lib. Art.  
Medic. ch.  
XI.

What is most to be admired is the Quantity of Brains the Soul has occasion to make use of for Reason and Discourse; because not one amongst all the Brute-Animals has so much as Man. Infomuch, that if the Brains of two very large Oxen were joined, they would not so much as equal the Brains of one Man, though never so little; and what is yet more observable, is, that amongst Brute Beasts, those who approach nearest to Man in Wit and Cunning (as the Monkey, the Fox, and the Dog) have still

still a greater quantity of Brains than other Animals, although the same Animals are much of greater bulk than these. Which

\* Lib. Art.  
Med. cap.  
XXI.

made \* *Galen* say, That a little Head in Man was always defective, because it wanted Brains; as he also affirm'd, it was no less an ill Indication, to be Born with a great Jolt Head, because it was all Flesh and Bones, with very little Brains; as it fares with very fair Oranges, which when they come to be opened, have little Juice and Pulp, but a very thick Rind. Nor is any thing more grievous to the Rational Soul, than to be plunged in a Body overstock'd with Bones, with Fat, and with Flesh. *Hippocrates* speaking of the Cure of a certain kind of Phrenzy, caused by Excess of Heat, above all gave in charge that the Sick should eat no Flesh, but only Fish and Herbs, and drink no Wine at all, but only Water; and if he were too Corpulent, too Gross, and Unweildy, their Endeavour should be to bring down his Flesh; and for this Reason he said, *It was absolutely necessary for a Man that would be very Wise, not to be oppressed with much Flesh, nor Fat, but rather to be lean and slender: For the Fleshy Temperament is Hot and Moist, with which 'tis impossible, or at least very improbable, but the Soul should become Blockish and Stupid.* He brings for Instance the Hog, affirming him



him to be of all Brute Beasts the most Stupid, because of the load of Flesh about him, his Soul, (in the Words of *Chrysippus*) being of no other use to him than Salt to preserve his Body from stinking. *Aristotle* confirms this Opinion, affirming that Man to be a Sot that had an over-great Head, and fleshy; comparing him to an Ass, because in proportion to the other Parts of his Body, there is no Beast's Head so very fleshy as an Ass's. But as to Corpulence, it ought to be observ'd, gross Men are of two sorts, some abounding with Flesh and Blood, whose Temperament is hot and moist; as others again, who have not so much Flesh and Blood as they are crammed with Fat; these are of a cold and dry Constitution. *Hippocrates's* Opinion is to be understood of the first, because of the great Heat and Humidity, and the abundance of Fumes and Vapors arising without intermission in those Bodies, which cloud and overthrow their Reason; which is not the case of the other, that are only plump and fat, whom the Physicians dare not bleed, because they have too little Blood; and there is ordinarily abundance of Wit to be found, where there is not so much Flesh and Blood. That we may thoroughly understand the great Agreement and Correspondence between the Stomach and Brains, espe-

especially in what relates to Wit and Cunning, *Galen* has declared, *A gross Paunch makes a gross Understanding.* But if he means this of those that are fat, he has less reason, for they have a very waterish Wit. *Persius* proceeded upon this Reason, when he said, *That the Belly gave Wit.*

*Plato* affirmed there is nothing darkens the Soul so much, nor more overcasts the Brain, than the black Fumes and Vapours arising from the Stomach and the Liver at the time of Digestion; nor is there on the other hand, any thing that elevates it to such high Meditations as Fasting and a spare Body, not too overcharged with Blood, as the Catholic Church sings, *Thou that enlivenest and relievest the Spirit by Mortifications and Humbling of the Body, and by the same means depressest Vices, and bestowest Virtues on us, and with them their Reward.* This great Grace God did to *St. Paul*, when he called to him out of the highest Heaven, he remained three days without Eating, ravished in Extasy with admiration of the incomparable Favours he had receiv'd at the very instant he was plunged in Vice and Sin. Moreover *Plato* affirms, that the Heads of wise Men are ordinarily tender, and apt to be annoy'd upon the least occasion; and the reason why Nature has made them of so delicate a Head, seems to be for

for fear of loading them with too much Brains to the diminishing of their Wit. So true is this Doctrin of *Plato*, that tho' the Stomach be far enough from the Brain, nevertheless it annoies it, if it be overcharg'd with Fat and Flesh: Nor is there any Mystery in this, because the Brain, and the Stomach are knit and tyed together by means of certain Nerves, which Communicate their Disaffections to each other; and on the contrary, if the Stomach be dry and empty, it much sharpens the Wit, as we may see in those who are pinch't with Hunger and Want. But what is more observable upon this Occasion is, that if the other parts of the Body are Fat and Fleishy, and the Man by this means be over-Gröis, \* *Aristotle* affirms he runs a risque of having no Wit at all. For which reason I am of Opinion, if a Man has a great Head, let it be from meer Strength of Nature, and from too-great abundance of well-disposed Matter, yet such a one will not have so much Capacity as if he had a Head of a more moderate Size.

† *Aristotle* demanding, what may be the Reason of Man's being the Wisest of all Creatures? Is of a contrary Opinion, when he replies, that no living Creature has so small a Head as Man in proportion to the Bulk of his Body, for even amongst Men

Lib. IV.  
de part. a-  
nimalum.

† XXX  
Sect. prob.  
III.

H

them-

themselves (said he) they are the Wisest who have the least Heads, tho' there be no Reason for this, for if he had ever opened a man's Head, he might have found so great a Stock of Brains, that, that of two Horses equals not that of one Man. What I have found by Experience is, that little Men have large Heads, as on the contrary great Men have little Heads; for a very moderate quantity of Brains better Ministers to the rational Soul in discharge of her Functions.

Besides all this, it is requisite that there be four Ventricles in the Brain, to enable the rational Soul to Reason and Discourse; one disposed on the right, the other on the left Side, the third in the Middle, and the fourth in the hinder part of the Brains, as appears from Anatomy. Hereafter where we shall treat of the Difference of Wits, we shall shew what use the rational Faculty makes of these Ventricles, be they greater or less.

That the Brain be well figured, of sufficient Quantity, and the Number of Ventricles so many, little or great, as we have shewn, is not yet enough. It's parts must also observe a kind of Continuity, without being disjoyned; for which Cause we have observed some Men wounded in the Head, have lost their Memory, others their com-

mon



mon Sense, and others their Imagination, may even tho' the Brain after Cure has been rejoyned by Art, because there was not the same Natural Union as before.

The third of the Four Principal Qualifications, is, that the Brain should be Temperate, of a moderate Heat, and without Excess of the other Qualities; which disposition of the Brain we have already affirmed to be that, called True Temper, for 'tis that which makes a Man capable, and the contrary Incapable.

The Fourth, that the Brain should be Composed of very fine and delicate Parts, and is what *Galen* thought the most Important Qualification of all the rest. For giving an Indication of the good Composition of the Brain, he saies, that the sharp Wit shews the Brain to be formed of very subtile and delicate Parts; but if the Understanding be Dull, it denotes the Brain to be Composed of a Gross Substance, where he takes no Notice of the Temperament.

To the end the Rational Soul might by this means Reason well, the Brain ought to have these Qualities. But here arises a great Difficulty, which is in opening the Head of any Beast whatever, we shall find his Brains composed after the self same manner as Man's, without being wanting in any of the Conditions mentioned. To which it is

Answered, that in this, Man and Brute Beasts agree, in having a Temperament of the four first Qualities, without which 'twould be impossible for them to Subsist; so are they composed of the four Elements, Fire, Air, Water, and Earth, whence spring and proceed, Heat, Cold, Moysture, and Dryness. In the Actions of the Vegetative Soul they also agree; accordingly Nature has given to both alike Organs and Instruments necessary for Nourishment; such are the right Fibres, traverse and oblique, subservient to the four Natural Faculties. They also conspire in the Sensitive Soul, for so they have Nerves and Sinews alike for the Instruments of Sense. In local Motion they also agree no less, thus have they both Muscles, as fit Instruments directed by Nature to move from place to place. They also accord in Memory and Fancy, for so have they both Brains; as an Instrument subservient to those two Faculties, that are alike composed in both. The Understanding is the sole Faculty that distinguishes Man from Beast, and because the Understanding acts without any corporeal Organ, or depends not on the same for it's being or preservation, therefore Nature had no need of a new Turn in the composition of man's Brain. However the Understanding hath Occasion for other Faculties

to

to operate, which Faculties likewise have the Brain for the Instrument of their Operations: We add farther, that the Brain of Man requires the Conditions we have laid down, to the end the Rational Faculty may by means thereof perform Operations every way agreeable and conformable to its Species. As to Brute Beasts, it is certain they have Memory and Fancy, and some other Power that Apes the Understanding, even as a Monkey Apes a Man.

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## C H A P. VII.

*That the Vegetative, Sensitive, and Rational Soul are knowing, without being directed by Teachers, when they meet with a Temperament agreeable to their Operations.*

THE Temperament of the four First Qualities, which we have already called Nature, hath force sufficient of it self, to leave the Plants, the Brutes, and Man unprovided of nothing wherewith to Act well, each according to his Species, and to arrive at the highest Perfection each is capable of; for without any Teach-

er the Plants know how to spread and take Root in the Earth, to draw Nourishment, to keep it; to digest it, and throw off the Excrementitious Parts; and Brute Beasts know as soon as ever they are born into the World, what is agreeable to their Nature, as well as to avoid what is Evil and Noxious. And what most astonishes those that do not understand Natural Philosophy, is, that Man having a well tempered and disposed Brain, suitable to each Science, immediately, and without being directed by any Teachers, speaks concerning that Science of his own accord such elevate and subtle Things, as are almost incredible. Vulgar Philosophers seeing the admirable Actions performed by Brute Beasts, say that there is nothing in them to Surprize us, because they act those things by Instinct of Nature, which directs each Species what it ought to do. They say well, for as we have proved already, Nature is no other thing but the Temperament of the four First Qualities, and that the same is the Master, instructing our Souls how to perform their Offices. But these Philosophers call *Instinct of Nature* a certain Heap of things they know not what, which they have never been able in the least to Explain, or make Intelligible. Those Excellent Philosophers, Hippocrates, Plato, and Aristotle, have referred



ferred all these admirable Operations to Heat, Cold, Moisture, and Dryness, which they take for the first Principles without going further; and being asked, who has taught the Brute Beasts to perform such surprizing Actions? And Men to Reason,

\* *Hippocrates* replied, *Nature, without any* \* Lib. de  
other Teacher, or Master; as if he would alimento.

have said; the Faculties or the Temperament of which these Faculties consist, are all knowing of themselves, without the direction of any Master. This we shall easily apprehend, if we reflect on the Operations of the Vegetative Soul, and of all the others, which govern Man; for if it receives a drop of Human Seed, well-tempered, well-digested, and well-proportioned, it frames a Body so regularly Composed, so exact, and so beautiful, as the best Sculptors in the World can but imitate at a distance.

† *Galen* amaz'd at the sight of so admirable a Structure, the Number of it's Parts, the Situation, the Figure, and use of each Part, cried out, it was Impossible for a Vegetative Soul and Temperament to know how to make so admirable a Work. And that God alone was the Author of it, or at least some other very wise Intelligence. But we have already utterly disallowed this way of Prating, for it is unbecoming Natural Philosophers

† De partium formatione.

to impute the Effects immediatly to God, and overlook second Causes, more especially in this Case, where we see by Experience, that if the Seed of Man be of an Incongruous Substance, not having the proper Temperament, the Vegetative Soul produces a thousand Extravagances: For if the Seed be Colder and Moister than it ought, \* *Hippocrates* has told us, Men would come Eunuchs or Hermaphrodites into the World; and if it were too Hot and Dry, † *Aristotle* has noted, they would prove Hair-Lipped, Splay-Footed, and Flat-Nosed, as the *Ethiopians*; and if too moist, || says the same *Galen*, they are like to prove unlick't, and unshapen Lubbers; and if too dry, it makes them dwindle to a Dwarfish Stature; all which enormous Defects, are great Deformities in Mankind, for which there is little reason to magnifie Nature, or to Esteem her Wise; but had God been the Author of these Works, each of these forementioned Qualities could not have failed of Perfection. ¶ \* *Plato* saies, only the first Men were made by Gods own Hand; and all the rest since have been born by the ordinary Course of second Causes, which as they are found in order, the Vegetative Soul performs her part very well; but if she Concurrs not as she ought, a thousand Absurdities are produced. The good

Order

\* Lib. de  
aere, locis  
et aquis.

† IV. Sect.  
prob. IV.

|| Lib. de  
opt. corp.  
constit. c.  
IV.

¶ Dialc. de  
Nat.

Order for this Effect, is, that the Vegetative Soul have a right Temperament. Otherwise let *Galen* and all the Philosophers in the World give a Reason, why the Vegetative Soul should have more Skill and Ability in the first Age of Man's Life, to shape the Body, to Nourish, and make it Thrive; than when Old Age approaches, when she is disabled? For instance, if an Old Man have a Tooth drop out, there is no means or expedient to get another to grow in the same Place; whereas, if a Child lose all his, we see Nature repairs the Loss, by helping him to new ones. How then is it possible that a Soul that has no other Business throughout the whole Course of Life; but to attract Aliments, to retain and digest them, and expel the Excrements, and duly repair the lost Parts, at the end of our Life should either forget or not be able to do the same? Certainly *Galen* would reply, that the Vegetative Soul is skilful and able in Infancy, because of the great Degrees of Natural Heat and Moisture; and that in Old Age, she wants either Ability or Skill to do the like, because of the extream Cold and Dryness, of the Body incident to Age.

In like manner the Skill of the Sensitive Soul depends much on the Temperament of the Brain, for if it be such as it's Operations

\* Lib. VI.  
de locis af-  
fectis. cap.  
VI.

ons require, it fails not to perform them aright; otherwise, she commits a Thousand Errors, as well as the Vegetative Soul.

\* *Galen's* Test to discover in one view the Skill and Efforts of the Sensitive Soul, was this, he took a Kid newly Kiddled, which being on his Legs began to go, as if he had been informed and taught that his Feet were given for that very end; after he had dried up the Superfluous Humor, that came with him from his Dam, and lift up his Feet, and rubbed behind his Ears, finding before him several Platters full of Wine, Water, Vineger, Oyl and Milk, upon smelling to each of them, he lapped only the Milk. Which being observed by many Philosophers present, they began to cry out, that *Hippocrates* had with good Reason said, *That Souls were directed what to do without the Teaching of any Master. Which is the same with the wise Mans saying, Go to the Ant thou Sluggard, consider her waies, and be wise, which having no Guide, Overseer, or Ruler, provideth her Meat in the Summer, and gathereth her Food in the Harvest.* *Galen* not resting contented with this single Experiment, two Months after he brought the Kid into the Fields, almost Starved to Death, and smelling on several sorts of Herbs, he fed only on that which was Goats-meat, But if *Galen*, who ruminated

on



on the Efforts of this Kid, had seen three or four of them together, and observed some run better than their Fellows, shift better, and scratch their Ears better; and quit themselves better in each Point we have mentioned; and had *Galen* brought up two Colts of the same Mare, he might have observed the one to be more Graceful in going, to have better Heels, to be more Manageable, and stop better than the other; and had he taken an *Airy* of *Hawks* to train, he might have discovered, that one would have delighted much in Seizing his Game, another to be Rank-winged, and the third a Haggard, and Ill-mann'd. He would have found the same Difference in Setting-Dogs, or Harriers, tho' each were littered from the same Sire and Dam, the one needs only the noise of the Chase, and Rouse the other never so loudly, it would affect him no more than a Shepherds Dog. All which can never be ascribed to the vain Instincts of Nature, imagined by Philosophers; for if they were asked, why one Dog has a better Instinct than an other, both being of the same kind and breed? I know not what they could Answer, without having recourse to their common Shift, namely, that God had trained one above the other, having given him a better Natural Instinct. And if they were further ask'd, why this  
hopeful

hopeful Hound, when Young, hunted well, but become Old, was not so good for the Sport; and on the other Hand, why the other when Young, could not Hunt, but being Old, was Expert and fit to fly at all Game? I know not what they could say. For my particular; I should say, that the Dog that hunted better than the other, had more Sagacity; and as for him that hunted well when Young, and turned Cur when Old, that so it fared, because sometimes he had the Qualities fit for the Chase, which at other times he wanted. Whence we may Collect, that since the Temperament of the four First Qualities is the Reason why one brute Beast acquits himself better than another of the same Kind, the Temperament is no less the Master which directs the Sensitive Soul what it ought to do. Had *Galen* but reflected on the Steps and Motions of the Ant, and observed her Providence, her Mercy, Justice, and good Government, he would have been at a loss, as we are, to see so small an Animal endued with so great Sense, without the Teaching of any Master whatsoever. But when we come to consider more closely the Temperament of the Ant's Brain, and observe how proper it is, for Prudence, as we shall

shall hereafter make appear, then will all our Admiration cease, and we shall understand, that Brute Beasts, from the Temperament of their Brain, and the Images that enter there, thro' the Senses, arrive at the

Ability we discover in them. And whereas amongst Animals of the same Kind, one is more Docile, and Ingenious than another, It happens from the Brain, being better Tempered; so that if by any Accident or Distemper it should chance to alter and impair, he would forthwith lose his Ability, as Man does under the like Circumstances.

But here arises a Difficulty touching the Rational Soul, how she comes to be Endued with this Natural Instinct, whereby she performs the Acts proper to her Species, of Wisdom and Prudence, and yet all on a sudden, by means of a good Temperament, a Man may understand the Sciences without the help of a Teacher, especially since we are told by Experience, if they do not learn them, no Man brings them into the World with him. It has long been a controverted Point betwixt *Plato* and *Aristotle*, which way Man comes by Knowledge; one saies, that the Rational Soul is much Older than the Body, and it's

*A Faulconer affirmed to me upon Oath, that he had an excellent Hawk for Sport, which became good for nothing. yet by applying a Caustery he recovered him.*

Natural

Natural Birth enjoying in Heaven the Company of God, from whom she came filled with Wisdom and Knowledge, but after she dropt down to inform the Body, she lost this Wisdom and Knowledg, because of the ill Temperament she met with, till by

Plato taking from Holy Writ, the best Sentences in his Works, thence got the Name of Divine.

tract of Time this ill Temperament was Corrected, and so in its place succeeded a better, by means of which, as being more

fit for the Sciences she had lost, she came by little and little to recollect what she had once forgot. This Opinion is false, and I admire so great a Philosopher as *Plato* should be at a loss to give a Reason for Man's Knowledge, seeing that Brute Beasts are endued with Cunning and Natural Ability, without their Souls quitting their Bodies, and mounting to Heaven, to fetch it thence; he is therefore without all Excuse, especially considering he might have read in *Genesis*, (which he had in such Esteem) that God made *Adam's* Body before he formed his Soul. It is much the same thing at this present; only with this Difference, that Nature now frames the Body, and when that is once done, God infuses the Soul into it, from which it never departs, no not the space of a single Moment.

\* Lib. I. de  
post. reso-  
lut. cap. I.

\* *Aristotle* took an other Course, affirming that all kind of Doctrin and Discipline was from Knowledge antecedent to them,

as



as if he had said, all that Men know, and all that they learn; comes from what they Hear, or See, or Smell, or Taste, or Touch; for the Understanding can receive no Notices, but what must first pass through some one of the five Senses. For which Reason he said, \* that the Natural Pow- \* Lib. III.  
ers were in the Nature of a Blank-Paper, de ani.  
which Opinion is no less false than *Plato's*, and to make Proof, and Illustration of this, I must first agree with the Philosophers, that there is but one Soul in a Human-Body, which is the Rational, that is the Principle of whatever we do or Accomplish; altho' there want not contrary Opinions, asserting no less than two or three distinct Souls besides the Rational. This being so, as to the Acts performed by the Rational Soul; so far forth as it is Vegetative, we have already proved that it knows how to Form a Man, and to Figure him as he ought to be; that we know how to draw Nourishment, to retain and digest the same, as well as to expel Excrements; and if there be Defects in any parts of the Body, it knows how to repair them anew, and to give them that Structure which their use requires. And as to the Acts of the Sensitive and Motive Faculties, a new-born-Babe can apply and lay its Lips close to press the Milk, and this with so much Art and

and Address, as the wisest Man in the World knows not how to do it so well. Besides this, it follows what tends most to the Preservation of it's Nature, and flies what is noxious and offensive, he knows how to Laugh and to Cry, without staying to be Taught by any. And if this be not so, who can the Vulgar Philosopher pretend has taught Children to perform these Actions, or through which of their Senses have any Notices arrived, that made them do it? I know well they may reply, that God has given them the same Natural Instinct as to Brute Beasts, in which they say not ill, if by Natural Instinct they mean no other thing than the Temperament.

Man as soon as he is born cannot exert Acts proper to the Rational Soul; such as are to Understand, Imagine, and Remember; because the Temperaments of Children are not well Adapted to such Acts, but rather appropriate to the Vegetative and Sensitive, as the Temperament in Old Age is more proper for the Rational Soul, and less for the Vegetative and Sensitive Soul; and if the Brain, which by little and little acquires the Temper that Wisdom requires, might obtain it at once, Man at the same instant would be able to Reason and Discourse better than if he had learnt  
the

the same at any time in the Schools; but as Nature cannot bestow it but successively and in time, so Man by degrees gains Knowledge. This is the main Reason, as one may clearly see, if he will consider, that from the time a Man arrives at the pitch of Wisdom, by little and little he declines to Ignorance, because as he approaches nearer to the last and decrepit Age, he daily acquires another Temperament wholly new.

As for me, I am of Opinion, that whereas Nature makes a Man of hot and moist Seed, which is the Temperament that directs the Vegetative and Sensitive Soul what it ought to do; if instead of that she had formed him of cold and dry Seed, he would Discourse and Reason soon after he was Born, and would not be able to Suck, inasmuch as his Temperament would not well agree with such Actions. But to the end we may by Experience know, if the Brain be Temperate, so far as the Natural Sciences require, we need no Master to teach us, but only to attend to a thing, which happens every day; that if a Man falls sick of any Distemper, that changes the Temperament of his Brain on a sudden (as in Madness, Melancholy, and Frenzy) he would lose in a moment, though he were

*The Menstruous Seed and Blood, the two Principal Matters of which we are formed, are hot and moist; by means of which Temperament Children, are of necessity Stupid and Ignorant, Galen. lib. I. de sanitat. tuenda.*

once Wise and Understanding, whatever Wisdom, Understanding, and Knowledge, he had, and would utter a thousand Extravagances; and on the contrary, though he had been once an Ignorant Fellow, he would be Inspired with more Wit and Ability than ever he had before. To prove which, I cannot forbear telling you what happened at *Corduba*, in the Year 1570. (the Court being then there) to a Courtesan in her Sickness, named *Lovisa Lopez*, who was turned Fool: She had during her Health utterly lost her Understanding, but as for her Imagination, she conversed Pleasantly, and made her Complements with a good Grace; a certain contagious Disease then rise, threw her into a malignant Fever, in the midst of which, she shewed so much Wit and Judgment, as surprized the whole Court. Infomuch, that when they had given her the Sacraments, she made her last Will, the discreetest in the World, and died begging the Mercy of God, and Pardon for her Sins. But what raised the greatest Admiration was, that the same Distemper seized on a very sensible and sober Man, who had the Cure of this Sick Person in charge, who died bereft both of Wit and Judgment, and neither did, nor spoke the least sensible thing. And the Reason of this was, that the Temperament  
of



of the last, to which he owed his Wit when he was well, was the self-same that *Lovisa Lopez* took possession of by her Distemper, instead of the Temperament she had in her Health, which was the lot of the other in his Sickness. Let me give you an Instance of this, in a certain Labourer, who being Frantic, made a Speech in my hearing, wherein he recommended his Welfare to those about him, desiring them to take care of his Wife and Children, if it should please God to call him out of this World, with so many strains of Rhetoric, and so great Elegance, and Purity of Speech, that *Cicero* himself could scarce have made a better Harangue in the open Senate: At which, the Standers-by, not a little surprized, asked me, whence appeared so great Wit and Eloquence in a Man, who in his Health could say never a wise Word? I remember I made answer, That the fluent Faculty of Haranguing proceeded from a certain point or degree of Heat, of which this Labourer was possessed, by means of his Distemper. I can confirm the Truth of this, from another Lunatic, who for more than eight days, spoke never

*When the Brain becomes hot in the first Degree, it makes the Man fluent, suggesting to his Wit many things to say; but the reserv'd have all a cold Brain, as the great Talkers a hot one. That Frenzy was caused by abundance of Choler imbib'd in the Substance of the Brain, for that is the proper Humor for Poetry, which occasion'd Horace to say, That if the Choler were not purged away in the Spring, there would hardly ever be a better Poet than himself. De arte Poetica.*

a word, and then immediately fell into a fit of Rhiming, very often making no less than a good entire Stanza; the By-standers surprized to hear a Man Discourse all in Verse, who in his Health never knew how to make one; I told them it could never well be, that he who was a Poet in his Madness, should be one when he was well, because the Temperament of the Brain a Man has in Health, and from which he is to turn a Poet, is ordinarily Renversed in his Sickness, which is the cause of his falling into Raptures. I remember the Lunatic's Wife, and Sister (whose Name was *Mary Garcia*) chid him for speaking ill of the Saints, which so enraged him, that he spoke to his Wife after this manner. *Then I renounce God for your sake, and the Virgin Mary for Mary Garcia's sake, and Saint Peter for John of Olmedo's sake,* which fell into the following Spanish Stanza:

*Pues reniego de Dios,  
 Por amor de vos.  
 Et de Sancta Maria,  
 Por amor de Mari Garcia.  
 Et de San Pedro,  
 Por amor de Juan de Olmedo.*

After this rate running over a Bead-roll of Saints, which Rhimed to the Names of

of the By-standers. But this is a Matter of nothing, a meer Trifle to the smart and subtle things which fell from a Page of a *Spanish* Grandee, when Delirious, though in his Health he was reckoned a Fellow of small Wit, yet in Sickneſs he made ſuch agreeable Diſcourſes, and ſuch pertinent Anſwers, to whatever was asked him, forming withal ſo fair an Idea of the Government of a Kingdom (of which he conceited himſelf King) that all who came to ſee and hear him were ſurprized, nay his own Maſter, who never ſtirred from the Bedſide, wiſhed he might never be Cured. As afterwards appeared more plain, when the Page was recovered of his Sickneſs, for the Phyſician that cur'd him, going to take leave of his Lord, not without hopes of receiving ſome Gratiuity, or at leaſt a fair Acknowledgment, inſtead of that, met with this Welcom. I aſſure you Maſter Doctor, I never was ſo vext at any Accident that beſel me, as I am now, to ſee my Page cured, becauſe it ſeems unreaſonable to me, to change ſo wiſe a Folly into ſuch a ſtupid Underſtanding as his is when he is well. I am of Opinion of a Wiſe and Sober Youth which he was, you have made him an Errant Sot, and a very Beaſt, which is the greateſt Miſfortune that could poſſibly befall a Man. The poor Phyſician perceiving how

disagreeable the Cure he had performed was, went to take leave of the Page, and at length, after many things that passed to and fro between them, the Page said to him. Sir, I thank you heartily, and kiss your hand for the great good you have done me, in bringing me to recover my Understanding, but I swear to you by my Faith, it is not without great Regret I am cured; for whilst I was Frantic, I had the pleasantest Enjoyments in the World, conceiving my self a kind of Grand Signior, and that there was no King on Earth but was my Vassal. And what signified it, though it were Imaginary, since I took as much pleasure in it as if it had been really true. My Condition is much worse at this present, for I find my self in reality but a poor Page, that must to morrow morning begin to serve him, whom in my Sickness I should hardly have deigned to make my Page. 'Tis of no great Importance what the Philosophers think of this, and by what means it is brought to pass; for I am able to assure them from very credible Histories, that some Ignorant Fellows that were Sick of the same Disease, have talked Latin, without ever so much as knowing what they said, when they came once to themselves. I could tell of a She-Lunatic, who told all that came to see her, their Virtues and

*This Page  
was not ab-  
solutely Cu-  
red.*



and Vices : And sometimes with greater certainty than those who usually pretend to Divine by Signs and Conjectures ; so that no Body durst go see her, for fear of the Truths she revealed. And what raised their Admiration yet higher, was at the Instant the Barber-Surgeon was bleeding her, she said to him, take care what you do, for you have not many Days to live, and your Wife shall marry again, with such an one ; which prov'd true, and came to pass ere six Months were expired, tho' she said it at random. Methinks I already hear from those that slight Natural Philosophy, that it is a meer Mockery, and a Fable ; or if it be true, that the Devil, as he is subtle and cunning, enters by God's Permission into the Body of this Woman, and the other Lunatics, we have already spoke of, making them utter those surprizing things. Yet ought they to be tender in saying thus, because the Devil not having the Spirit of Prophecy, cannot know future things. They hold it for a strong Argument, to prove it false, that they do not understand how it can be done ; as if difficult and sublime things were to be understood by every Capacity. I shall not go about to convince those by Reason, that have not any themselves, because it would prove Labour in Vain : But I shall chuse

to speak to them, from *Aristotle*, that the Men who have such a proper Disposition as their Actions require, may know many things without having them transmitted by any particular Sense, or having learn'd them from any Teacher: Many also, be-

*The Sybils admitted by the Catholic Church, had the same natural Disposition mentioned by Aristotle, and besides that, the Spirit of Prophecy infused by God; for it was not enough to possess a Natural Wit, though never so Sublime, to reveal such elevated things as they did.*

*cause this Heat is near the Seat of Wit, are inflamed or struck with the Disease of Lunacy, or fired with a furious Impulse; whence came the Sybils, and the Menades, and such as were supposed to be Inspired by a Divine Spirit; this happening not so much by Sicknes, as by a Natural Excess.* Marcus,

*a Citizen of Siracuse, was the better Poet for it, when he was out of his Wits; and those in whom this excessive Heat is more remiss and moderate, are compleatly Melancholic, but much Wiser.* By these Words *Aristotle* openly owns, that many Men by reason of the extream Heat of their Brain, know things to come, even as the Sybils did; which proceeds not, as he says, so much from Sicknes, as from the Inequality of Natural Heat. And for this very Reason he proved it clearly in the Instance of *Marcus the Syracusan*, who was a very excellent Poet all the time he was beside himself, from an over-heated Brain; but as this great Heat came to be moderated, he lost the

the Art of making Verses, though he remained more Prudent and more Wise. So that *Aristotle* not only allows the Temperament of the Brain for the principal Cause of these strange Effects, but also reproves them that affirm it to be by Divine Revelation, and not a Natural thing.

*Hippocrates* was the first that gave the name of Divine to these wonderful Effects.

\* *If there be any thing Divine in Distempers; the Prognostic of it must also be learn'd.* By \* Lib. I.  
Prob. V.

which he advises the Physicians, when they guess at Diseases, they should thence frame a Judgment in what state they are, and from that, predict the Crisis of their Distemper. But what surprized me most in this

*When the Distempered utter such Divine things, it is a Sign that the Rational Soul is disingaged from the Body, and none such Recover: Cicero fell into the same Error.*  
Pro Archia Poeta.

Case, is, That if I should ask *Plato*, how it comes, that of two Children of the same Father, one should know how to make Verses without any Master's teaching, and the other, after all his Labours in the Art of Poetry, should not know how to Compose any? He might Answer perhaps, That he who is Born a Poet, is possess'd with a Demon that Inspires him, and the other, not. It was therefore with reason *Aristotle* reprehended him, seeing he might have fairly imputed it to the Temperament, as he did in another Place.

As



As for the Lunatic that spoke *Latin* without having learn'd it when he was well, it shews the Analogy and Correspondence between the *Latin* Tongue, and the Rational Soul. Or it may be, as we shall hereafter prove, because there is a particular and proper Wit to invent Languages. *Latin* Words, and the manner of speaking this Tongue, are so Rational, and so agreeably strike the Ear, that the Rational Soul meeting with the Temperament necessary to invent a very eloquent Language, immediately stumbles on the *Latin*: For that two Inventers of Languages may forge the same Words, having both the same Invention and Ability, may be clearly understood, if we suppose, that as God created *Adam*, he presented all the Creatures to him, to give them what Names they ought to have; so he might have made another at the same time with the same Perfection, and Supernatural Grace; Now I demand, had God presented to this other, the same Creatures for him to give them Proper Names, what Names would he have given them? It is not to be doubted but they would have been the same that *Adam* gave them; and the reason is clear, because both in Naming would have consider'd the Nature of the Creature, which was but One. In like manner the Lunatic might stumble on the *Latin* Tongue,



Tongue, and speak *Latin* without having learn'd it in his Wits ; because the Natural Temperament of his Brain being altered by that Distemper, he might do it in a short time after the same manner, as he who first invented the *Latin* Tongue, and so he might pronounce almost the same Words, though not such laboured Periods, or with such a continued Elegance ; because this is a sign the Devil moves their Tongue, according to what the Church teaches her Exorcists. The same thing is affirmed by *Aristotle* to have befallen some Children, who at their Birth pronounced distinctly some Words, and afterwards became mute. He reproves the Vulgar Philosophers of his time, who being ignorant of the natural Cause of that Effect, attributed it to the Demons. Though he could never discover the Reason and Cause of Childrens speaking at their Birth, and being afterwards mute ; yet notwithstanding it never once entered into his thoughts that it was the Invention of the Devil, or any Supernatural Effect, as the Vulgar Philosophers vainly imagine, who finding themselves entangled with the sublime and subtle things of Natural Philosophy, possess them that know nothing, that God, or the Devil, are the Authors of such rare and prodigious Effects, because they are Ignorant

rant of their natural Causes. Children that are begot of cold and dry Seed, as those got in old Age, begin to reason and discourse a few Days and Months after they are Born, because the cold and dry Temperament, as we shall prove hereafter, is more appropriate to the Operations of the Rational Soul, and what Time, and the long succession of Days and Months might effect, is supplied by the sudden Temperament of the Brain, that after this manner is pushed forward by many Causes leading to that end. \* *Aristotle* tells of other Children, who began to speak as soon as they were Born, and afterwards were mute, till they arrived at the Age allotted for speaking; so that this Effect was occasion'd by the same thing, as that we remembred in the Page, and the other Lunatics, nay, and of him who all on a sudden spoke *Latin*, without having learn'd it in his Senses. Now that Children while yet in their Mother's Wombs, and as soon as they are Born, may be afflicted with the like Distempers, is a thing not to be denied.

As for the She-Lunatic who Divined, how that might be, I will make more intelligible from *Cicero*, than from the Natural Philosophers, who describing the Nature of Man; speaks after this manner.

† De Divinatione. † That Creature of Foresight, Sagacious, sharp

sharp-mitted, capable of all Things, of good Memory, endued with Reason and Council, which we call Man : And more particularly he affirm'd, That some Men by Nature surpass others in the Knowledge of Futurities.

*For there is a power and kind of Nature, which penetrates and predicts things to come, the Force and Nature of which, has never been yet explained by Reason.*

What led the Natural Philosophers into an Error, was their not considering, (as *Plato* did) that Man was made after the likeness of God, and that he participates of the Divine Provi-

dence, being qualified to distinguish all the three differences of Times, with Memory for the Past, Sense for the Present, Imagination and Understanding for the Future. And as there are obser-

ved some Men surpassing others in the Remembrance of what is Past; and some excelling others in the Knowledge of the Present, so are there some who are naturally more capable than others in guessing what is to Come. One of the strongest Arguments that enforced *Tully* to believe the Rational Soul incorruptible, was the observing with what certainty sick People predict Futurities, especially when they are nearest Death. But the difference there is betwixt the Prophetic Spirit, and this

*Those who fall Sick and are called Melancholic, are endued with a kind of Divination. Cicero de Divinat.*

Na-

Natural Wit, is this, what God has by the Mouth of the Prophets declared is Infal-  
lible; because it is his exprefs Word : But  
that which a Man Prognosticates by the  
strength of Fancy, has not the same cer-  
tainty.

Those who say the She-Lunatic disco-  
vered the Virtues and Vices of those who  
came to see her, by the Artifice of the De-  
vil, may understand that God gives to  
Men a Supernatural Grace, by which they  
may know, which are the Works of God,  
and which of the Devil. This St. *Paul*  
ranks among the Divine Gifts, calling it  
*The Discerning of Spirits*. 'Tis by this we  
know, whether it is a good or bad Angel  
comes to move us; for the Devil comes  
often to us under the Appearance of a good  
Angel, the better to deceive us : Upon  
which occasion we shall stand in need of this  
Supernatural Gift to know and distinguish  
him from the good Angel. Those who  
have not a *Genius* proper for Natural Philo-  
sophy, will be furthest from this Gift; be-  
cause both that Science and the Superna-  
tural which is Inspired by God, fall upon  
the same Faculty, which is the Understand-  
ing; at least it is so for the most part, when  
God in the Communicating of his Gifts,  
accommodates himself to each Man's Na-  
tural *Genius*, as I have said before.

Jacob



\* *Jacob* being at the point of Death \* Gen. ch.  
(which is a time when the Rational Soul is XLIX.  
the freest to foresee Futurities) all his  
Twelve Sons came into his Chamber, to see  
him, he told each in particular their Vir-  
tues and their Vices, and predicted what  
should befall both them and their Children.  
'Tis certain he did this by the Spirit of God ;  
but if Holy Writ and our Faith had not  
assured us of it, how should the Natural  
Philosophers know that this was the Work  
of God, and that of the She Lunatic's tell-  
ing those that came to see her, their Virtues  
and Vices, was a Work of the Devil, since  
that in part it resembled *Jacob's*? They  
conceive the Nature of the Rational Soul  
to be far different from that of the Devil,  
and that its Powers, the Understanding,  
Imagination, and Memory, are of another  
kind much different : In which they are  
mistaken ; for let the Rational Soul animate  
a well-organiz'd Body, such as *Adam's* was,  
it shall know no less than the most clear-  
sighted Devil ; and when it is separated  
from the Body, it has as subtle Faculties as  
he. Say now that the Devils discover what  
is to come, by conjecturing and reasoning  
from certain Signs ; the Rational Soul can  
do as much, when deliver'd from the Body,  
or when it has that difference of Tempera-  
ment, which gives Man the Knowledge  
of

of Futurities ; so that it is as difficult to the Understanding to conceive how the Devil can know such elevated and hidden things ; of which the Knowledge is attributed to the Rational Soul. It cannot enter into their thoughts, that there can be Signs in Natural things whereby to foretel what is to come : And I my self hold that there are some Indications subservient to us in the knowledge of the Past, of the Present, and that help us to conjecture at the Future ; nay, and to guess at certain Secrets of Hea-

\* Chap. I. ven. \* *For the things of God from the Crea-*  
 to the R. *tion of the World are clearly seen, being under-*  
 mans. *stood by the things that are made.* He that shall have the requisite Faculty to attain it, may attain it ; and the other shall be such a one as *Homer* speaks of, The Ignorant understand the Past, but not the Future ; but the Prudent and Discreet is the Ape of God, imitating him in many things ; and though he cannot do it to so great a Perfection, yet nevertheless he can counterfeit it in some measure.

## C H A P. VIII.

*From these three Qualities alone, Heat, Moisture, and Driness, proceed all the differences of Wit observ'd among Men.*

**A**S long as the Rational Soul is in the Body, it is impossible it should perform different and contrary Actions, if to each it have its proper and peculiar Instruments. This is clearly seen in the Animal Faculty, which exercises divers Actions in the exterior Senses, each having its particular and proper Organ ; the Sight has it after one manner, the Hearing after another ; the Taste, the Smell and the Touch after another ; and if this were not so, there would be but one sort of Actions, all would consist either in the Sight, or in the Hearing, or in the Taste, or in the Smell, or in the Touch ; because the Organ determines the Power to one Action only, and not to more. From what passes plainly through the exterior Senses, we may collect what is acted in the Interior. We Understand, we Imagine, and Remember, by the same Animal Virtue. But if it be true, that each Action requires its particular Instrument ; there must necessarily be one

K                      Organ

Organ in the Brain to Understand, another to Imagin, and a third to Remember; for if the whole Brain were Organized after one and the same Manner, all would be either Memory, or Understanding, or Imagination. But when we see such different Actions, of necessity there must also be divers Instruments. And yet if one should Dissect a Head to Anatomize the Brain, all would seem composed after the same manner, of the like substance, without difference of Parts or diversity of Kinds. I say, that it seems so, because, as *Galen* has observ'd, Nature has placed abundance of things in Man's Body; that are compound, which the Senses nevertheless judge to be simple, because of the Subtilty of the Mixture: Which may also happen in the Brain of a Man, though to sight it seems no such thing. Besides this, there are four small Ventricles in the Cavity of the Brain, of which *Galen* taught the use to him that would learn it of him: But for my part, I hold, that the fourth Ventricle, which is behind the Head, has no other Function than to digest and refine the Vital Spirits, and turn them into Animal Spirits, enabling them to give Sense and Motion to all the Parts of the Body, because we cannot find in Humane Bodies two such contrary Operations, that interfere with each other, so much as Reasoning and the Digestive Faculty. The reason



is, that Speculation requires the Repose, Serenity, and Clearness of the Animal Spirits; whereas the Digestion is made with noise and ferment, and from that Operation arises many Vapours which infest and darken the Animal Spirits, in such manner as the Rational Soul cannot well distinguish the Figures of things. Nor was Nature so Inconsiderate to join in one place two Actions that are performed with so great a Repugnance and Contrariety. Be it how it will, \* *Plato* mightily commends the Providence and Care of him, who made us; \* *Dialogo de Natura*, for having separated the Liver at so great a distance from the Brain, lest by the noise made by the Boiling and Concoction of the Food, and by the Obscurity and Clouds cast on the Animal Spirits by the Vapours, the Rational Soul should be discomposed in Reasoning. However if *Plato* had not remark'd this from Philosophy, we see it every hour by Experience, notwithstanding the Liver and the Stomach are so very distant from the Brain, yet none can set to Study immediately upon Eating, or some time after.

What seems most true in this matter, is, that the Office of the fourth Ventricle, is to digest and alter the Vital, and resolve them into Animal Spirits, for the end we have spoke of: And for this Reason Nature has also separated the three other, and has

logged it like a little Brain by it self apart, as is to be observed, lest by its Operation, the Speculation of the other should be disturbed. For as to the three little Cells before, it is not to be doubted, but Nature has made them to Reason and Discourse; it clearly appears in deep Studies and Musing, which never fails to make that part of the Head ake, which corresponds to these three Cavities. The strength of this Argument appears, if we consider, that even the other Powers being Fatigued in performing their Office, ever cause some Pain to those Organs with which they are Exercised: As after gazing too long a time, the Eyes water, and after Walking too much the Soles of the Feet will ake. Now the difficulty is to know in which of these Cells dwells the Understanding; in which the Memory, and in which the Imagination; because they are so close and near Neighbours, that one cannot well distinguish, or know it by the Experience we even now spoke of, nor by any other Token. Moreover if we consider, that the Understanding can do nothing without the Memory be present to it, to offer and represent to it the Figures and Species, according to the Saying of *Aristotle*; *He that understands has no more to do but to reflect on the Images.* Nor the Memory again, without being seconded by the Imagination, according as we

we have elfewhere noted ; we may eafily conclude, that all the three Faculties are joined and united together in each Ventricle ; that the Underftanding is not by it felf in one, nor the Memory by it felf in the other, nor the Imagination by its felf in the third, as the Vulgar Philofophers have thought. This Union of Powers and Virtues uſes to be made in Humane Bodies, when one cannot act without the Concurrence of the other, as appears in the four Natural Virtues. The Attractive, the Retentive, Digestive, and Expulſive ; which, to be of uſe one to the other, have by Nature been aſſembled in one and the ſame Place, and not ſeparated from each other.

But if all this be true, to what end has Nature prepared thoſe three Ventricles, and to each of them joined all the three Rational Powers, ſince any one of the three was ſufficient for the Underſtanding and the Memory to play their parts ? To this may be answered, That it is equally difficult to know why Nature has made two Eyes, and as many Ears, ſince in each of them the whole power of Seeing and Hearing reſides, and one may ſee with one Eye alone ? To this it may be ſaid, That how much greater the Number of Organs of the Powers appointed and eſta bliſhed for the



Perfection of the Animal is, so much more assured is the Perfection and Possession of them ; because by some Accident one or two may fail, and then it is convenient, that there should be a Supply from others of the same kind, which may be ready to Act.

In the Disease call'd by Physicians, the Resolution of the Sinews, or Palsy of half the Body, the Operation of the Ventricle that answers to the Sick-side, is usually lost, in such manner as if the two others remained not entire and unhurt, the Man would be stupid without Reason. And nevertheless from the want of this Ventricle alone, he is observed to be very weak, as well in the Actions of the Understanding, as of the Imagination, and Memory: Even as he who uses to See with two Eyes, would be at a loss in his Sight, if one of them was quite out. By which means it may be clearly understood, that in each Ventricle, all the three Faculties are found, since from the hurt of one alone, the other three are all weakned.

Say now, that all the three Ventricles are composed after the same manner, and that there is no Diversity of Parts to be found in them, we cannot be at a loss if we take the first Qualities for the Instrument, and so make as many differences of Wit as there  
be



be of the first Qualities. For it is against all Natural Philosophy, to believe that the Rational Soul being in the Body can exercise her Operations without the Mediation of a Corporeal Instrument to assist her. But of the four Qualities that appear, the Heat, Cold, Moisture, and Driness, all Physicians reject the Cold as of no use at all, in the Operations of the Rational Soul: And accordingly it is observed by Experience, in all the other Powers of Man, that where the Cold overballances the Heat, they are blunted and retarded in their Offices; insomuch as neither the Stomach digests the Meat, nor the Parts of Generation produce effective Seed, nor the Muscles duly move the Body, nor the Brain duly Reasons and Discourses. For which reason *Galen* said, *The Cold manifestly incommodes and retards all the Operations of the Soul*: Serving only in the Body to allay the Natural Heat, and to hinder it from being inflamed. But *Aristotle* is of a contrary Opinion, where he says, *The thick and hot Blood renders the Man strong and robust, and the thinner and more Cold of a more delicate Sense and Understanding*. Whence it clearly appears, that from Cold proceeds the greatest difference of Wit in Man, viz. the Understanding. *Aristotle* therefore enquiring, why the Men inhabiting hotter Countries (as *Egypt* is) are

more Subtile and Ingenious than those who live in colder Climates, makes Answer, That the Ambient Heat being excessive, draws forth and consumes the Natural Heat of the Brain, leaving it cold, which makes Men more sharp. And that on the contrary, the great Ambient Cold concentrates the Natural Heat of the Brain, not suffering it to disperse: And further, they who have very hot Brains, says he, can neither Reason nor Discourse, but are Volatile, never fixing on one Opinion. *Galen*, as it seems, alluded to this, where he says, the reason why a Man changes his Opinion every moment, is, because he had a very hot Brain; and on the contrary, he that has a cold Brain will be firm and steady in his Opinion. But the Truth is, there is no difference of Wit proceeds from this Quality, neither could *Aristotle* mean that the Blood, cold in excess, made the Understanding better, but only when it is less hot. When a Man is fickle, it is true, it proceeds from too great a Heat, that raises transient Figures in his Brain, making them as it were to boil, by which means the Images of many things represent themselves at once to the Rational Soul, awakening and inviting it to a Consideration of them, and to enjoy all, she leaves some, and Embraces others. The quite contrary happens

happens in Cold, which renders a Man fixt and stable in an Opinion; because it keeps the Figures fast locked up, not permitting them to fly so fast, so that it represents no other Image to a Man but what is called for. Cold has this Peculiar, that it retards the Motions, not only of Corporeal things, but also renders the Figures and the Species (by Philosophers termed Intellectual) immovable in the Brain; but this firmness seems rather to be a certain Dullness, than a Difference of Wit. There is another kind of Steadiness, which proceeds from the Understanding, being closer and more compact, and not from any coldness of Brain. Driness then, Moisture and Heat, remain as Instruments of the Rational Faculty. But not one Philosopher knew how to assign in particular to each Difference of Wit, the Quality that serv'd it for an Instrument. \* *Heraclitus* said, *That the sharpness* \* Dialo. de  
*of Wit was from a dry Light.* By which natura.  
words he gives us to understand, that Driness is the cause of the great Prudence and Wisdom in Man; but he has not shewn, in what kind of Knowledge a Man was Excellent by means of this Quality. *Plato* intended no less, when he affirm'd, That the Soul upon its entring the Body, was very Wise, but that the great Moisture it met there, render'd it lumpish and dull,  
till



till as that Moisture wears off in Age, and the Body becomes drier, the Soul discovers that Knowledge and Wisdom it had at first. Among Brute Beasts (*Aristotle* said) those are more deliberate, whose Constitution is more cold and dry, as the Ants and Bees, who may dispute for Wisdom with Men that are Reasonable Creatures. Besides, there is not a Brute Beast more moist than a Hog, and which has less Wit. For which cause the Poet *Pindar* being to tax the *Bæotians* for Blockheads, exprest himself in this manner.

Homer in-  
forming us  
that Ulyf-  
ses was al-  
ways Wise,  
feigns that  
he was ne-  
ver turned  
into a Hog.

*Dicta fuit Sus gens Bæotia Vecors.*

Stupid *Bæotians* wore the Name  
Of Hogs, their Nature was the same.

\* *Lib. Quod animi mo- res, cap. VI* \* *Galen* affirm'd also, That the Blood by reason of its too great moisture, made Men silly. And the same † *Galen* recounts, † *Lib. I. de natura hom. com. XI.* that the Comic Poets accused *Hippocrates's* Children of it; alledging they had too much Natural Heat, which is a moist Substance, and abounding with Vapours. The Children of Wise Men are not without this Defect; of which I may hereafter assign the Reason. Of the four Humors we have, there is not one of them found hot and dry, but melancholy. And || *Aristotle* af- firms

XXX See  
Prob. I.



firms, That all the Men that ever signaliz'd  
 themselves in the Sciences, were Melan-  
 cholic. In fine, all agree, that Driness  
 makes a Man very Wise; but no Man  
 shews which of the Rational Faculties it  
 most favours. The Prophet \* *Esay* only Ch. xxviii  
 determined it, when he said, *Vexation gives*  
*Understanding*, because Sorrow and Affli-  
 ction, not only lick up that moisture of the  
 Brain, but have also Power to dry up the  
 very Bones, by which Quality the Under-  
 standing is made more sharp and acute;  
 which may be apparently evidenced, by  
 considering, that many Men reduc'd to Po-  
 verty and Misery, have happen'd to Speak  
 and Write things worthy of Admiration;  
 but being afterwards rais'd by Fortune ac-  
 cording to their Wish, to make good Cheer,  
 have done nothing more of Importance.  
 For a delicate Life, Content, a stream of  
 Fortune, and all things succeeding smoothly  
 to our Wish, much relax and moisten the  
 Brain; which is what † *Hippocrates* said, † Epidem.  
V. com. IX.  
*Content and Chearfulness enlarge and dilate*  
*the Heart*, giving it a sweet and gross Heat.  
 Which is again easily proved; for if Affli-  
 ction and Grief dry up and consume the  
 Flesh, by which means a Man acquires a  
 better Understanding; it is certain, that  
 the contrary, which is Chearfulness, fails  
 not to moisten the Brain, and impair the  
 Under-

*The Heart of the wise Man is where Sadness is to be found (of which the Property is to dry,) and the Heart of the Fool where Joy is (of which the Property is to moisten.) Eccles. c. vii.*

Understanding. They who attain the last sort of Wit, are more immediately disposed to Sports, Feasts, Music, frequenting merry Company, and flying the contrary, which at other times were wont to give them Relish and Content.

Hence may the Vulgar learn, how it comes, that a Wise and Virtuous Man, raised to great Honour (who before was Poor and Humble) sometimes immediately changes his Manners, and his way of Reasoning, for this proceeds from his acquiring a new Temperament, moist and full of Vapors, by which means he effaces the Figures he had before in his Memory, rendering his Understanding Dull and Sluggish.

'Tis very difficult to know what Difference of Wit proceeds from moisture, because it so strongly contradicts the Rational Faculty. At least according to \* Galen's Opinion, all the Humours of our Body that are moist in Excess render the Man Stupid and Ignorant, which occasion'd him to say, *The Prudence and Nimbleness of the Rational Soul arises from Choler; Integrity and Constancy proceed from the Melancholic Humour; Simplicity and Stupidity from Blood; Phlegm, or Water, serving for nothing but to feed*

\* Lib. I.  
de natur.  
huma.com.  
XI.

feed sleep. Infomuch, that the Blood, so far as it is moist, and the Phlegm no less conspire to ruin and destroy the Rational Faculty; but this is to be understood of the discursive and active Faculties, and not of the passive, as the Memory is, which depends on moisture, even as the Understanding does on driness. Now we call the Memory a Rational Faculty, because without it the Understanding and Imagination are of no use. It affords them matter, and furnishes them with Figures to Reason, according to that of Aristotle, *He that understands does no more than reflect on the Images.* And the proper Office of the Memory is to lay up those Figures for the Understanding when it would reflect on them; and therefore if that be lost, it is impossible for the other Faculties to perform their Function. \* Galen says the Office of the Memory is no other than to keep the Figures of things, without having any Invention of its own: *The Memory treasures and lays up the things which are transmitted from the Sense and Understanding as in a Coffer, or Repository, having no Invention of its own.* This being its Office, one may clearly perceive it depends much on moisture, which softens and prepares the Brain, for the Figures that are imprinted

*And thus Cicero defining the Nature of Wit, puts the Memory in Docility, and Memory which are in a manner called by the same Name as Ingenuity. De fin. bon. & mal. lib. I.*

\* De Offic. Med. com. IV.

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\* XXX.  
Sect. prob.  
IV.

ed by way of Compression. Infancy is an evident Proof of this Doctrin; seeing in that Age the Memory is readier than in all the other, because the Brain then is moistest. \* *Aristotle* therefore demands, *Why the Old have more Wit and a better Understanding, and the Young learn readier and with more ease?* To which he makes Answer, That the Memory of Old People is filled with so many Images of things which they have seen and heard during the long course of their Life, that there is no room left to receive any thing new; but that of Young People, as Persons late Born, meets with no difficulty therein, which makes them receive and retain immediately all that is told and taught them. Which may be better understood by comparing the morning and evening Memory, and shewing that we learn better in the morning, because we then rise with a fresh Memory, but in the evening we learn ill, because it is stuffed with all the Objects of the Day past. And to the end the curious Reader may not be surprized that so great a Philosopher as *Aristotle* should never light upon a true Answer, and which even those of less Wit than himself sometimes find, and form better Arguments than his; he must know that *Plato* not at all doubting but the Gravest Philosophers do often as men

mistake,



mistake, either through Inadvertence, or for want of Weighing, and being well enough acquainted with all the Principles contained in the Doctrin they teach, advises such as read his Works, to consider them with great care, and not to rely too much upon him, or on the good Opinion they have conceived of them ; *To examin,* says he, *and cautiously weigh all his Words, and those of the Philosophers, and not to receive them before they have made some Proof of them, no though they may seem the truest in the World.* Because in effect it would be a great shame to me, that Nature having given me Eyes to See, and an Understanding to Distinguish, yet I should ask *Aristotle*, and the other Philosophers, what are the Figures and Colours of things, and what Being and Nature they have. Open your Eyes (says *Plato*) make use of your own Wit and Ability, and fear nothing ; for the same He that made *Aristotle*, made you also ; and he who formed so great a Wit, may very well also form a greater. 'Tis nevertheless very Reasonable to have Excellent Authors in great Veneration, for the Abundance of things they have taught us ; but we ought to use some moderation, and not absolutely stifle all the Wit we have ; seeing that the Scholar's Knowledge consists not only in believing  
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the Master that taught him, but his Understanding ought rather to be satisfied with, and feed on the Truth and Conformity of the Doctrin. Accordingly *Plato* speaking to the Physicians; and in their Name, to all those who Pin themselves on their Sleeves, and swear to the Words of their Master, said, *That Hippocrates was not absolutely to be relied upon, but when the Matter in dispute agreed with Reason, and with our Sentiments.* For in doing otherwise we acquire no Science, but Humane Faith, which is quite contrary to the desire we have of Knowledge. *Aristotle* says of true Science, *We may believe that we know a thing, when we know the Cause of it, and how it is the Cause of it, and that it cannot be otherwise produced.* Which we are ignorant of, when we have only Faith and a Pious Opinion of him that teaches us. But if we will carry this Consideration yet further, we shall find, that Man has not only leave to Examine and bring to the Proof what *Aristotle* and *Plato*, and all the other Natural Philosophers affirm; but if the Philosophers, and even the Angels themselves, who know more than all the Philosophers in the World, come to teach him any Doctrin whatever, he is directed and commanded not to believe, without having before-hand tried and known if the Doctrin

Doctrin be true or false, and without duly opposing all the Difficulties and Arguments he can make and object upon that matter. 'Twas therefore the *Apostle* considering that we are without ceasing encompassed with Devils seeking how they may destroy us, and our good Angels who guard and preserve us; and that both the one and the other speak to us, and shew us the things in their spiritual Language; advises us not to give any assent to them, till we have Tried and Examined if they are good or evil Angels. Accordingly said he, *My Brethren, believe not every Spirit, but try the Spirits, whether they are of God.* What more certain and truer Embassy, and of more Importance to Mankind was ever made in the World, than that of the Arch-Angel *Gabriel* to the *Blessed Virgin*? Yet nevertheless she failed not first to Try and Examine it, and to oppose the strongest Reasons she could find upon that occasion, and seeing and believing that it was a good Angel, and that it was a good Salutation, she spoke to it, *Behold the Handmaid of the Lord, be it unto me according to thy Word.* Which had she done without this Precaution, she had not perform'd her Duty.

But to return to our Business, *Plato* says, *That he who will not assent to what is said to him, ought to disprove it; and he that cannot disprove it, ought to assent.* By which he gives us to understand, that there are two different sorts



of Wits among Men of Learning ; some who are not able enough to disprove, and those he directs to assent, although they be not satisfied with the Author's Doctrin ; Others, who are able enough to disprove, whom he obliges to give a Reason for their Dissent. Since then the Answer *Aristotle* gave to the Problem satisfies me not, I am obliged by what I have now said to give a Reason, why my Understanding will not admit it, and the reason is very clear, because that if the Species and Figures which are in the Memory had matter and quantity to possess place, it seems that his Answer would have been good ; but being Indivisible and Immaterial as they are, they can neither fill nor vacate the place where they are. Nay, we see by Experience, the more the Memory is exercised in receiving every day new Figures, the more capable she is to receive them. According to my Doctrin, the Answer to the Problem is very easie ; for I should chuse to say that Old Men have a good Understanding, because they are very dry ; and that they have no Memory, because they have no moisture. By which means the substance of their Brain is hardened, so that they cannot receive the Impression of Figures, neither more nor less than hard Wax receives with difficulty the Figure of the Seal ; but that which is soft receives it easily. Among Young People the contrary happens, who from abundance of moisture of  
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the Brain want Understanding, and have a good Memory, because of the sweetness and softness of the same Brain, in which by reason of the moisture the Figures and Species from without make a good, firm, easie, and deep Impression.

That the Memory is better and readier in the morning than evening, is not to be denied, but not for the Reason *Aristotle* gave but just now. The night sleep is the cause of it, that moistens and strengthens the Brain, which by the waking of the whole day dries up and hardens. Therefore \* *Hippocrates* said, *They* <sup>VI Aphor.</sup> *that desire to drink in the night, being very dry, if* <sup>com. xxvi.</sup> *they sleep upon it, it is good;* and that the drought goes off, because sleep moistens the Body, and fortifies the Ruling Faculties of Man. But that sleep produces some effect, it follows clearly from this Doctrin; *Aristotle* himself confesses, That the Understanding and the Memory are opposite and contrary Faculties; so that he who hath a great Memory, may want Understanding; and on the other hand, he who has a better Understanding, may not have a good Memory; because it is impossible for the Brain to be moist and dry at the same time in an intense degree.

\* *Aristotle* built upon this Maxim, to prove that the Memory is a different Faculty from Remembrance, and forms his Argument after this manner. Such as have a great Remembrance are Men of great Understanding, and

† Lib de memor & reminisc.

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those who have a good Memory, want Understanding; the Memory and Remembrance then are two Contrary Powers. According to my Doctrin the first Proposition is false, because they who have a great Remembrance want Understanding, but are Masters of a large Invention, as I shall presently prove: But the second Proposition is true, though *Aristotle* did not know the Reason upon which he grounded the Contrariety between the Understanding and the Memory.

The Imagination arises from the Heat (which is the third Quality) because as there remains in the Brain no other Rational Faculty, so have we no other Quality to ascribe to it. For the Sciences appertaining to the Imagination, are the Exercise of them that rave in their Sickness, and not the same with those which belong to the Understanding and Memory. And suppose that Phrensy, Madness, and Melancholy, are the over-heated Passions of the Brain, we may thence draw a strong Proof, that the Imagination consists in Heat. There is but one thing in which I find some difficulty, which is, that the Imagination is contrary to the Understanding, and to the Memory also; and the reason is not cleared by Experience, because great heat and driness may well enough meet in the Brain in an intense degree, and so may great heat and moisture; insomuch, that a Man may have a good Understanding with a great Inven-

Invention, and a happy Memory with a vast Invention; and yet nevertheless it is a wonder to find one of a great Invention, who has neither a good Understanding nor a good Memory. The reason of which is, that the Understanding requires that the Brain be composed of very subtle and delicate Parts, as we have elsewhere proved from \* *Galen*, and that a great Heat discusses and consumes the more delicate Parts, leaving behind those that are more gross and earthy. And for the same reason a good Invention cannot be coupled with a great Memory, because the excessive Heat dissolves the moisture of the Brain, leaving it hard and dry; by which means it cannot so easily receive the Figures.

\* Lib. Art.  
Med. cap.  
XII.

So that there remain no more than three principal Differences of Wit to be found in Man, because there appear but three Primary Qualities, whence they can proceed. But under these three General Differences are contained many other Particular Differences, by reason of the several Degrees, Heat, Moisture, and Driness may have: Yet is it not precisely true, that from every Degree of these three Qualities results a different Wit, because the Driness, Heat and Moisture, may exceed to such a degree as the whole Rational Faculty may be Renversed; according to that of † *Galen*, Every Excess of Temperament dissolves the Powers. A thing most sure; for altho' the Understanding be advantaged by Dri-

† Lib. II.  
Aph. com.  
XX.



\*Lib. Quod  
animi mo-  
res. cap. V.

ncfs; yet nevertheless it may be in such Excess, as to incommode its Operations. Which neither \* *Galen* nor the Antient Philosophers allow of; for they, on the contrary, assure us, That if Old-mens Brains were not over-cold, they would never decay, though they were dry even in the fourth Degree. But in this there is no reason, as appears by what we shall prove from the Imagination, for though its Operations are performed by means of Heat, as soon as it is past the third Degree, that Faculty forthwith begins to decay, and the same equally happens to the Memory from too great a Moisture.

Now I cannot say in particular how many Differences of Wit arise by reason of the intense Degrees of each of these three Qualities; but I must first deduce, and recount all the Operations of the Understanding, Imagination, and Memory; then amongst so many, you are to know there are three principal Actions of the Understanding: The First is, to Discourse; the Second, to Distinguish; and the Third, to Chuse. And these Constitute the three Differences of the Understanding; the Memory is likewise divided into three other, into that which readily receives, and as soon loses; that which difficultly receives, but long retains; and that which easily receives, and is long a losing.

The Imagination comprehends many more Differences; for it has three of them, accord-  
ingly



ingly as the Understanding and the Memory, and from each Degree arises three others. We will hereafter speak more distinctly of them, where we shall assign to each the Science that Answers it in particular.

But he that would consider the three other Differences of Wit, shall find, that there are certain Abilities amongst those that Study; some of which naturally dispose them to the clear and easie Speculation of the Art they learn; but when they proceed to the Subtle and Obscure, it is in vain for the Master to break his Brains to teach them, either to endeavour to make them conceive them by proper Examples, or that they themselves should strive to form an Idea of them in their

*Of these two Differences of Wit Aristotle speaks thus; He indeed is the Best, that of himself comprehends every thing; but then again, he is not Bad, who follows him that is in the right. Arist. lib. I. Doct. Item. lib. III. de Anima.*

Imaginations; for they have no Capacity for them. In this Rank are all the half-Witted in all Sciences whatever, who being Examined in the obvious Points of their Art, answer all they understand of it; but being put to the very delicate and subtil Part, utter a thousand Absurdities. There are other Wits which rise a step higher; for they are docile, and readily receive the Impression of all the Rules and Considerations of the Art, clear, obscure, easy and difficult; but the Doctrin, the Arguments, the Answers, the Doubts, and the Distinctions, all these cost them a great deal of trouble and pains; these have

need to learn the Science from able Masters, who know a great deal, to have abundance of Books, and be assiduous in Study, for the less they read and labour, still the less they know. Of these the noted Saying of *Aristotle* may be verified; *Our Understanding resembles a blank Table-Book, wherein nothing is written*; because whatever they know or learn, they must take it from another, and beyond that, have no Invention of their own. In the third Degree, Nature makes some Wits so perfect, as they are in no want of any Master to direct them to Reason; for from any Remark the Master shall slightly have dropt, they raise strait a thousand Considerations of their own, and without telling them any thing; are wholly surprized to find their Mouths so full of Science and Knowledge. These Wits deceived *Plato*, and made him say, That all our Knowledge is but a certain

*Galen affirms the Invention of Arts and Writing of Books is obtained by the Understanding, or the Memory, or the Imagination; therefore he that writes, that he may retain many things in his Memory, should say nothing new. Lib. I. de Officio Medic. Comp. IV.*

kind of Remembrance; upon hearing them speak and say such things as never entered into the Thought of Man. To these alone and no others it may be allow'd to write Books; for the Order to be observed, to the end that Sciences may daily receive Advancement and greater Perfection, is to super-

add new Inventions of those now living, to what the Ancients have left written in their Books. For if each in his time would do thus,

all

all the Arts would improve, and the Men that are yet unborn, would enjoy the Labours and Inventions of those that lived before them.

The Commonwealth should give no allowance to the other who want Invention to write Books, and come out in Print; for all that they give us, are but bare Repetitions of what is to be found in grave Authors before. And while

*This Difference of Wit is very dangerous in Divinity; wherefore the Understanding ought to abide by what our Mother the Catholick Church has said and declared.*

they play the Plagiaries, stealing from one, and the other; there is no Man now composes a Work of his Own. The Inventive Wits are termed in the *Tuscan* Tongue *Capricious*, for the resemblance they bear to a Goat.

Who takes no pleasure in the open and easy Plains, but loves to Caper along the Hill-tops, and upon the Points of Precipices, not caring for the beaten Road, or the Company of the Herd. Of the same Nature is the Rational Soul that meets a well Organiz'd and Temper'd Brain, as is never bounded with any Speculation, ever aspiring and daily looking out to discover things new and elevate. Of this sort of Souls, that of \* *Hippocrates* is to be understood, *The Thought of Man is the Work of the Soul*. For we find other Men, who

\* VI. Epid.  
V. Com.  
XI.

never go beyond one Speculation, imagining there is nothing more in the World to know. These have a Sheep-like Quality, who never quit the Ram's Walk, not daring to wander in desert and untrac'd Ways, but only where

the



the beaten Path goes along with them, and yet go not at all if some goes not before them.

*This Difference of Wit is very agreeable to Divinity, which only ought to follow the Divine Authority declared by the Holy Councils and the Sacred Doctors.*

These two differences of Wit are very ordinary amongst Men of Letters; some there are who are elevated, and above the common Level, judging and treating of things in a very particular manner, and are free to give their Opinion without following any Man. There are others, who are Reserved, Humble, Peaceable, and Distrustful of themselves, sticking close to the Opinion of some Grave Authors, whom they follow, whose Words and Opinions pass with them for certain Demonstrations, esteeming whatever agrees not with them to be a Paradox, and a Lye.

These two Differences of Wit are of great advantage when united, for the same reason that in a great Flock of Sheep, the Shepherds are used to prick a dozen Goats to egg them on in the search of fresh and new Pastures: Even so it is no less requisite in Humane Learning, there should be some of these Capricious Wits to discover to slow and Sheep-like Understandings new Secrets of Nature, and raise them to unheard-of Speculations, to Exercise themselves in; for after this manner the Arts would improve, and Men become more knowing every day.



## C H A P. IX.

*Some Doubts and Arguments against the  
Doctrin of the last Chapter, with their  
Answers.*

ONE of the Reasons why the Wisdom of *Socrates* has been so Celebrated even to this day, was, That after he had been pronounced by the Oracle of *Apollo* the Wisest Man in the World, he spoke thus: *This only I know, that I know nothing.* All who heard or read this Saying, were of Opinion, that it was his, because *Socrates* was an humble Man, who despised the things of this World, and in respect of Divine things counted them nothing. But they were deceived in effect, for not one of the Antient Philosophers was endued with that Virtue of Humility, nor so much as knew what it was, till the Coming of our Lord, who taught it us.

All that *Socrates* intended thereby, was, the little certainty there is in Human Sciences, and how far the Knowledge of Philosophy is in whatever it pretends, from any Satisfaction or Assurance; since it is found by Experience, that all is full of Doubts and Disputes; and that they cannot give their Sentiment in any one thing whatever, without fear of being Contradicted; to which purpose is that  
Saying,

Saying, *The Thoughts of Men are full of fear, and all their foresight uncertain.* But he that has the true Knowledge of things, may be settled and at ease, without Fear or Doubt of being deceived, and the Philosopher that is not so, may truly, and without the least dissimulation assert, that he knows nothing.

\* Lib. In-  
troduc. c.  
V.

Galen made the same Reflection; when he said, \* *Science is a sort of Knowledge, congruous, settled, and never wide of Reason: Not to be found among the Philosophers, especially when they search into the Nature of things, and yet much less in the Art of Physic; and to say all in a word, it is unknown to Men.* According to this the true Knowledge of things is placed out of our reach, Man only having a kind of Opinion, which holds him wavering and in suspense, whether what he affirms be true or no. But what Galen observ'd more particularly in this, was, that Philosophy and Physic are of all Sciences in use among Men the most uncertain: And if this be true, what shall we say to the Philosophy here handled; in which the Understanding makes an Anatomy of things, so obscure, as are the Powers and Faculties of the Rational Soul? In which Matter, so many Doubts and Difficulties offer themselves, that there is nothing upon which one may safely rely or depend. One of which is, that we have given to the Understanding for an Instrument wherewith to Act, the Brain with Driness, having said there-

thereupon, that the reason why Men have Brains organiz'd much after the same manner as Brute Beasts, was, because the Understanding (by which Man much excels other Animals) was a Faculty which wanted not Corporeal Organs, and so Nature wisely provided no particular Instrument for it, in the Brain of Man. Which *Aristotle* proved clearly, when he said, That it belong'd to this Faculty to know and understand. Besides, the Reasons on which *Aristotle* insisted, to prove that the Understanding was not an Organic Faculty, are of such force, that it cannot well be otherwise concluded; because to this Faculty belongs to know and understand the Nature and Being of all the material things in the World; insomuch, as if it were united with any Corporeal thing, that very thing would hinder the Knowledge of all others; as we see in the exterior Senses; that if the Taste be bitter, whatever the Tongue touches has the same favour; and if the Crystallin-Humour be green or yellow, the Eye judges whatever it sees to be of the same Colour; and the Cause of it is, that *Inward Tinctures bar the entrance of Objects from without*. *Aristotle* said also, that if the Understanding were united to any Corporeal Instrument, it would be susceptible of a material Quality, because that which is united to it, be it hot or cold, must necessarily have Communication with heat or cold. But to say the Understanding



derstanding is hot, cold, moist, or dry, is a Proposition abominable to the Ears of any Natural Philosopher.

The other principal Difficulty is, That *Peripatetic Aristotle*, and all the *Peripatitics*, have established two other Powers besides the Understanding, Imagination, and Memory; which are the Remembrance and the Common Sense; in pursuance of this Rule. *The Faculties are discerned by their Acts.* They find besides the Operations of the Understanding, Imagination, and Memory, there are two others very different; the Wit of Man then arises from Five Faculties, and not from three alone, as we have already proved.

We have also said in the foregoing Chapter, following *Galen's* Opinion, that the Memory does nought else in the Brain but barely preserve the Figures and Species of things, even as a Coffer keeps Clothes and whatever else is laid up in it. And if by this Comparison we may come to understand the Office of this Faculty, there will be still need to find a Rational Faculty to draw and fetch out the Figures from the Memory, and represent them to the Understanding, even as it is no less than necessary for some hand to open the Coffer, to take out thence what was laid up therein. Moreover we have said, that the Understanding and Memory were two contrary Powers, and that one destroyed the other; because one required much Driness; and



and the other, much Moisture and Softness of Brain. But if that be true, how came *Plato* and \* *Aristotle* to affirm, That Men of a soft Flesh had a great deal of Understanding, since softness is an effect of moisture? We have also granted, That to have a good Memory the Brain must be soft, inasmuch as the Figures must be stamped thereon, to make an Impression; and if it were hard, they could not be so well imprinted. True it is, that to receive the Figures easily, it is necessary the Brain should be soft, but to preserve the Species long, all the Philosophers assert, that hardness and driness are no less necessary; as it appears in things from without; for an impression in a soft Matter soon wears out; but is never utterly effac'd, if made on a dry and hard Body. Accordingly we see many learn easily by Heart, what they as soon after forget. Of which † *Galen* giving the Reason, † *Lib. Art. Med. cap. XII.* affirms, That such from the abundance of Moisture have a fluid and no solid Substance in the Brain, which occasions the Figure to wear out as soon as it would do, should any pretend to Grave on Water. On the contrary, the other difficultly take any thing, but never lose what they have once learned. Wherefore it seems impossible to have that Difference of Memory we have spoke of, to learn readily and to retain long.

'Tis also no less difficult to understand how so many Figures can be imprinted together in the

the Brain, without one effacing the other; and that the same thing falls not out as we see in soft Wax, on which if one imprints several Seals of different Forms, some will force out the others, there remaining only behind a promiscuous Confusion of Figures. And what affords no less pain and difficulty, is, to know whence it arises, that the Memory by constant Exercise is made more capable to receive the Figures; since it is certain, that the Exercise not only of the Body, but even of the Mind, dries and consumes the Flesh.

It is also as difficult to discern how the Imagination is contrary to the Understanding, if there appear no other reason more pressing than to say the subtil Parts of the Brain are resolved and dissolved by much Heat, and that there remain behind the grossest and most earthy, since Melancholy is allow'd to be one of the grossest and earthiest Humors of the Body. Yet *Aristotle* said, That the Understanding received more Advantage from that, than from any other: The difficulty seems yet greater, when we come to consider, that Melancholy is a gross, cold, and dry Humor; and that Choler is of a delicate Substance, and of a hot and dry Temperament. This appears repugnant to Reason, because this last Humor promotes the Understanding by means of two Qualities, and is contrary only to one, which is Heat: And Melancholy favours it by Driness alone, and

and nothing else, being contrary to it, both in the coldness and grossness of the Substance, which is what the Understanding most of all abhors. For which reason \* *Galen* assigned more Wit and Prudence to Choler than Melancholy. *Dexterity and Prudence are owing to Choler, but the Melancholy Humour is the cause of Integrity and Constancy.*

\* Lib. i.  
de natura  
humana,  
com. i.

Lastly it is demanded, Whence it comes, that the Application to Study and Assiduous Speculation renders many knowing and wise, who at the beginning wanted the good Natural Qualities we have mentioned, and yet nevertheless by the force of Intention of Mind, they have attained the Knowledge of many Truths, of which before they were ignorant when it appears they had not the requisite Temperament to arrive at it; for if they had had it, they needed not to have taken so much pains.

All these Difficulties, and many more, are opposite to the Doctrin laid down in the last Chapter, because in effect Natural Philosophy has no such certain Principles to proceed by as the Mathematics, in which a Physician and Philosopher (who is also a Mathematician) may always give some Demonstrations; but in coming to Cure Diseases according to the Rules of Physic, he will commit therein many Errors, not always through his own fault, (since in the Mathematics he may be always sure) but because of the Uncertainty



\* Lib. I.  
Topic.

tainty of his Art. Which made \* *Aristotle* say, *The Physician who uses all the Diligence required by his Art, though he does not always Cure the Patient, yet he ought not to be esteemed Unskilful in his Profession.* But if the same man should commit the least Error in the Mathematics, he would be without Excuse, because if they employ what care they ought in this Science, it is impossible to fail of being certain. So that since there is no Demonstration to be given of our Doctrin, all the fault is not to be attributed to Defect of Skill, nor is it to be inferred from thence that what we have deliver'd is false.

To the first and main Doubt we Answer, that it must be consider'd there are two sorts of Understanding in man, one of which is the Power in the Rational Soul, and that is as incorruptible as the Rational Soul it self, without depending in the least upon the Body or its material Organs, either for its Being, or Preservation; and *Aristotle's* Arguments have only place, with regard to this Power. The other sort of Understanding is all that, which appears necessary in the Brain of man, to the end he may understand as he ought: 'Tis in this Sense we use to say *Peter* has a better Understanding than *John*, which cannot be taken for the Power lodged in the Soul, because it is of equal Perfection in all, but rather for some of the organic Powers, which the Understanding makes use of in its Acts; some



some of which it performs well, and others ill; not at all through its own fault, but because the Powers it makes use of in some find good Organs, and in others ill. Which is to be understood in no other manner, since we find by Experience, not only that some men Reason better than others; but even that the same Person Reasons and Discourses well at one Age, and ill at another, as we have already prov'd. Nay, there are some who lose their Judgment, even as others recover it, from certain Distempers of the Brain. Which is particularly seen in the Hectic Fever better than in any other; for when that once begins to reach the Brain, the Sick Person begins also to Speak and Reason more Eloquently and Judiciously than he used, and how much the deeper that Evil gets Root, so much the more excellent are the Operations of the Understanding; which was not consider'd by some of the Antient Physicians, though this Knowledge be of so great importance in the first Appearance of the Disease when the Cure is easy.

But what these organic Powers are, of which the Understanding makes use in its Operations, has not yet been resolv'd or determin'd, seeing the Natural Philosophers say, that if one man Reasons better than another, it comes from the Understanding's being an Organic Power, and better dispos'd in one than another, and not for any other

Reason. For all Rational Souls and their Capacities (when separated from their Bodies) are of equal Perfection and Knowledge. Those that follow the Doctrin of *Aristotle*, seeing by Experience that some Reason better than others, have found out a seeming Colour, saying, That if one Man Reasons better than another, it comes not from the Understanding's being an organic Power, nor from the Brain's being better disposed in one than in the other, but because the Understanding, so long as the Rational Soul is in the Body, has occasion for these Figures and Species which are in the Imagination and Memory; in defect of which, the Understanding happens to Discourse ill, though not through its own Fault, or by being joined to ill Organiz'd Matter. But this Answer contradicts the same \* *Aristotle's* Doctrin, who proves that the Understanding is better, as the Memory is worse; and on the other hand, the more the Memory advances and risesto a point, the more the Understanding fails and declines; which we have already prov'd in the Imagination. In pursuance of this, *Aristotle* demands, Why the Old have so bad a Memory, with so good an Understanding; and the Young a good Memory, with a bad Understanding? Experience furnishes us with an Instance observ'd also by *Galen*, that when the Temperament and good Disposition of the Brain are destroy'd by Sicknes, we often lose

the

\* Lib. de  
memoria  
& reminiscencia.

the use of the Operations of the Understanding, while those of the Memory and Imagination remain unimpair'd; which could never be, if the Understanding had not a particular Instrument by its self, distinct from that of the other Powers. What I shall Answer to this, is, That when the Brain is observed to be moister than it should, the easiness to receive and retain in the Memory improves; but when the Representation of the Species is not so vivid, nor so good, it is better effected without comparison with Driness, which is light and clear, than with Moisture, which is dark and troubled; insomuch, that the Understanding fails in its Operations, from the Clouds and Obscurity of the Species. Quite contrary, those who are of a dry Brain, have not a Memory that receives and retains well; but in recompence hereof they are provided with an Imagination which helps them to see clearly the Figures, because of the Light which attends the Driness, and it is that of which the Understanding has most need, according to *Heracitus's* Saying, *The dry light makes the Soul wise*. What darkness, and what mists, moisture spreads over the Objects, and what light, driness brings along with it, may be easily observed in the Night, when the South or North Winds blow: The first renders the Stars dark and overcast, and the other bright and clear. The same thing falls out with regard to the Figures and Species in the Memory,



mory, inſomuch that it is not to be admired, that the Underſtanding ſometimes blunders, and ſometimes hits right, according as theſe Species and Figures which it makes uſe of in Speculation, prove either clear or obſcure, without any neceſſity of its being therefore a Faculty tied to its Organs, or of any defect to be imputed to it.

Some Natural Philoſophers have pretended, that the Incorruptibility of the Heavens, their Clearneſs and Transparency, as well as the ſparkling of the Stars, was owing to the great Drineſs of their Composition. 'Tis for the ſame cauſe Old men Reaſon ſo well, and Sleep ſo ill; becauſe, ſay I, of the great Drineſs of their Brain, which is in a manner clear and transparent, and the Species and Figures as ſparkling as the Stars. And as Drineſs hardens the ſubſtance of the Brain, from thence comes it, that they learn ſo ill by Heart: On the contrary, Children have a good Memory, Sleep well, and Reaſon ill, becauſe of the great moiſture of the Brain, which renders it ſoft, dark, full of Vapours, Clouds, Obſcurities, and the Species troubled and unclear, which preſenting in that Condition to the Underſtanding, make it commit Errors, through the Defects of the Object, rather than its own. In this conſiſts the difficulty found by *Ariſtotle*, in joining a good Underſtanding with a great Memory, and not from the Memory's being contrary to the Underſtanding.

For



For if we consider well, we shall find, there is no Faculty subservient to so many Operations of the Understanding, as is the Memory; for so long as that has not something that keeps it employ'd, in representing the Figures and Species, this cannot reason after the manner of the World; insomuch that for want of having wherewith to busie it self, the Man remains imperfect and a very Blockhead. 'Tis even as *Galen* reports, That in a certain Plague that happen'd in *Asia*, the men there lost their Memory to that Degree, as they forgot even their own Names; many forgot also what they had Learn'd in the Arts and Sciences; insomuch, as they were obliged to Study them again, as if they had never learn'd them at all. Some others also forgot their Language, remaining like Brute Beasts, without being able either to Speak, or Reason in any wise, for want of Memory. It was upon this occasion, said *Plato*, that the Antients rais'd Temples and Altars to Memory, adoring her as the Goddess of the Sciences; for so he speaks: *But besides the Gods thou hast brought me, there must be others also invoc'd, and especially Memory, which gives the chief weight and Ornament to our Discourse, to the end that we may publickly acquit our selves well of our Charge.* In which he had great Reason; for a Man knows not how many things the same Faculty has in store for him, it being no less than the Treasury of the Sciences. Now as

we shall elsewhere prove, when the Brain is well Temper'd, and no Quality exceeds the others, a Man has at the same time a good Understanding with a great Memory; which could not fall out, if these two Faculties were exact Contraries.

One may Answer to the second Argument, That not all difference of Actions shew a diversity of Powers; for, as we shall prove hereafter, the Imagination performs such strange Actions, that if this Maxim were true, which the Vulgar Philosophers receive, and to be Interpreted as they interpret it, there would be more than ten or twelve several Powers in the Brain. But because all these Actions agree in one kind, they denote but one Imagination, which afterward is divided into several particular Differences, because of the Diversity of Actions it performs. To compose the Species in the presence or absence of the Objects, not only does not conclude that there are some different generical Powers, as are the Common Sense and the Imagination, but also that the same are no particular Faculties.

To the third Objection it may be Answered, That the Memory may be under two Considerations. The one, as a Faculty that has its subject in the Rational Soul; and the other, as it regards a Corporeal Organ, which Nature has framed for it in the Brain. For the first, it belongs not to the Jurisdiction of Na-  
tural

tural Philosophy, but to the Metaphysician, from whom we ought to learn what it is. For the second, it is a thing so difficult to conceive, after what manner one man is furnished with a great Memory, and another has none at all, and what Instruments Nature has made in our Head, to make us recollect what is past, that Natural Philosophy is driven to invent and search out for some Instances more proper to make it understood, which are not true and certain. *Plato* willing to teach us how it came to pass that one man had a great Memory, and another but a little one, and how one remembred what was past clearly and distinctly, and the other confusedly, found two Examples very pertinent, by supposing a thing that is not. Let us feign, said he, to serve us for an Instance, that Nature had put into mens Souls a piece of Wax, in one greater, in the other less; in one purer and finer Wax, and in the other more course and droffy; in one harder, and difficulter to penetrate, and the other plianter, softer, and more ductile; and that the Sight, Hearing, and other Senses, were imprinted with a Seal, being no other than the Figure of what they had receiv'd and reported. After this rate, those who had a great deal of Wax, would have a large Memory, because they had a great Field to sow it in. Those who had but a little Wax, would have a small Memory, for the same Reason. Those who had the Wax foul, unpurged and droffy,



droffy, would form confused, and ill-mark'd Ideas. Those who had the hard, would have trouble to learn by Heart, because that kind of Wax difficultly receives the Figures. They who have soft and tender, will have a great Memory, will easily learn, and retain by Heart all they know. After all this, it is certain, that *Plato* did not in good earnest believe, that when Nature formed us, she put in our Souls any such pieces of Wax; nor that man's Memory was made of any such matter; but it was only an Instance of a thing feigned, and accommodated to the rudeness of our Capacity: And not content with this Example, he sought out another, affording no less means to understand what he meant; which is, of the Writer and the Paper; for as the Writer sets down in Paper those things he would not forget, and revises them after he has put them in Writing; in the same manner it must be understood, that the Imagination imprints in the Memory the Figures of things, which the Senses and the Understanding have been acquainted with, as well as those others, which she her self invents; and when it would recollect them, *Aristotle* has said, it returns to review and revolve. *Plato* made use of this Comparison, when he declared, that in Apprehension of the failing of his Memory in his Old Age, he was diligent in substituting another of Paper (which was his Books) that he might not lose his Labour, but



but upon each Review, it might a-new be represented to him ; the Imagination does no more, as often as it imprints in the Memory, and reads it over again, whenever it is to recollect it self. \* *Aristotle* was the first that broach'd this Opinion, and † *Galen* the next, who spoke after this manner. *For the Part of the Soul that Imagins, which ever it is, it seems to be the very same that Remembers.* And this appears plainly, in that the things which we Imagin with much intention of mind, sink deeper into the Memory, and those of which we think but slightly, are soon forgot. And as the Writer, when he has writ a fair Letter, reads it easily, and without mistake ; even so it fairs with the Imagination ; for if it stamp them with force, the Figures remain well imprinted and mark'd in the Brain, otherwise they are hard to be distinguished. The same also befalls old Writings, of which, part remains sound and fresh, and part worn out by Time, which cannot well be read, unless the Defects are supplied by Guess: The Imagination precisely takes the same Course, when some Figures are effaced in the Memory, and others retain'd. Whence sprang *Aristotle's* Error, who for no other reason believ'd that Remembrance was a different Power from Memory. Besides which, he said, that those who have a great Remembrance, have a good Understanding, which is equally false ; because the Imagination, whence the Remembrance

\* Lib. II.  
de anima.  
† Lib. II.  
de motu  
muscular.

brance proceeds, is contrary to the Understanding. For to fix things in the Memory, and to remember them after they are known, is an Act of the Imagination; even as Writing any thing, and reading it afterwards, is an Act of the Writer, and not of the Paper. According to which, the Memory is a Passive, and not an Active Power, as the Blank-Paper is no more than a Capacity for one to Write on.

The fourth Doubt may be thus solv'd, That it imports nothing to a Man's Wit, whether the Flesh be hard, or delicate and soft, if the Brain enjoy not also the same quality; for that we observe very often possesses a Temperament distinct from that of all other Parts of the Body. Nay, even when the Flesh, and the Brain accord, in being both alike tender and soft, it is a bad Indication for the Understanding, and no less for the Imagination. Be it as it will, if we consider the Flesh of Women, and Children, we shall find, that it is softer and more tender than Men's, yet nevertheless Men are for the most part of a better Wit than Women. The Natural Reason of which, is, That the Humours that make the Flesh soft are Phlegm and Blood, because both the one and the other are moist (as we have already noted) and of these Humours, *Galen* has pronounced, that they make Men silly and blockish: On the contrary, the Humours which harden the  
Flesh,

Flesh, are Choler and Melancholy, whence proceed the Wisdom and Knowledge of Men. So that to have soft and delicate Flesh, is a worse sign than to have dry and hard. And accordingly among Men that are of an equal Temperament, throughout the whole Body, it is very easie to guess at the Difference of their Wit, from the softness or hardness of the Flesh; for if it be hard and rough, it pre-sages a good Understanding, or a good In-vention, but if soft and delicate, it denotes the contrary, which is a good Memory with little Understanding, and less Invention. To discover then if the Brain correspond with the Flesh, the Hair ought to be consider'd; for if that be thick, black, harsh, and curled, it is a sign of a good Invention, or a good Understanding; but if lank, and soft, it is an Indication of a good Memory, and nothing more. But he that would know, and distinguish, whether it be Understanding, or Imagination, which is betoken'd, when the Hair is such as we mentioned, must consider, how the Youth behaves himself in Laughing, for that Passion strongly discovers if the Imagination be good or bad.

*Amongst  
brute Beasts  
there is  
none comes  
so near hu-  
man Pru-  
dence as the  
Elephant,  
and yet  
none have  
so hard and  
rough Flesh  
as he.*

What the cause of Laughter is, many Philosophers have pretended to know; but not one has made it Intelligible; they only all agree in this, that the Blood is the Humour that provokes a Manto Laugh, though none of them have told us what are the particular Qualities



Qualities of this Humour, that make a Man  
 \* Lib. VI. subject to Latighter. \* *In a Phrensy the Laugh-*  
 Aph. LIII. *ing Fits are securer, and the crying Fits more*  
*desperate*; for the first is made by means of  
 is the Blood, which a very benign Humour;  
 but the other is no less than an effect of deep  
 Melancholy. But we grounding only on the  
 Doctrin we have handled, may easily under-  
 stand what is to be known in this matter.  
 The cause of Laughter is no other (in my  
 Opinion) than a tacit allowance of the Ima-  
 gination, when it sees or hears some Ren-  
 counter or Accident, which proves very agree-  
 able. And as this Power resides in the Brain,  
 when any of those things present, it is strait  
 mov'd, and with it the Muscles all over the  
 Body; so we often approve sharp and witty  
 Sayings, by a nod of the Head. But when  
 the Imagination is very good, it is not grati-  
 fied with every Passage, but with those only,  
 which are very pleasing; and if they are not  
 such, it receives rather a Disgust than Plea-  
 sure. Whence it comes, that we seldom see  
 Men of good Invention laugh; and what is  
 yet more considerable, is, that those who  
 rally the most agreeably, and are very Face-  
 tious, never laugh at their own Jests, or those  
 of others; because they have so delicate and  
 fine a Fancy, that their own witty Expres-  
 sions, and Railleries, are not moving, nor  
 have all the Agreeableness and Grace they  
 ought to have. To which may be added,  
 That



That the Grace and Air of the thing spoke, or offer'd, ought to be new, unheard-of, and unseen. Which is not the aim only of the Imagination, but also of the other ruling Powers in Man. Accordingly we find the Stomach strait nauseates the same Food it received twice; the Sight, the return of the same Figure and Colour; the Hearing, the repetition of the same Tune, though it be good; and so even the Understanding is tired with the same Thought. Therefore he that rallies well, laughs not at all at his own witty Jest; because e'er they proceed out of his mouth, he knows well enough before-hand what he is to say. Whence I conclude the great Laughers want Imagination; and let the Jest be what it will, as flat as it is, it extreamly moves and tickles 'em. And therefore those who are very sanguine, as they have a great deal of moisture, which we have affirm'd to be contrary to, and destructive of the Imagination, so they also are very great Laughers. Moisture has this peculiar, that because of its smoothness and softness, it blunts the edge, and allays the heat, causing it not to burn so much: Accordingly that agrees best with Driness, because it quickens its Actions; Add to this, that where Moisture is found, it is a sign that the Heat is slack and moderate, because it cannot resolve and consume it, nor can the Imagination with so weak a Heat speed its own Operations. From whence al-

so

so it follows, that Men of great Understanding are great Laughers, because they want Invention. As we may read of that great Philosopher *Democritus*, and many others whom I have seen and observed. Thus by means of Laughter we may discern, if the Persons that have hard and rough Flesh, and besides that, black and crisp, harsh and hard Hair, excel in the Understanding, or Imagination. So that *Aristotle* has been mistaken in what regards the smoothness or softness of the Flesh.

One may Answer the fifth Argument, That there are two sorts of Moisture in the Brain; one, which proceeds from the Air, when that Element is predominant, in the Composition; and the other from Water, by means of which, the other Elements are blended together.

If the Brain partake of the first Moisture, the Memory will be very good, easie to receive, and strong to retain the Figures long, because the moisture of the Air is very Oily, and unctuous, in which the Species of things fasten strongly, as may be seen by Painting in Oil, which exposed to the Sun, or cast into the Water, sustains no damage; and if we rub a Writing all over with Oil, it never wears out. Since that which is obliterated to that degree that one cannot read it, is made legible by Oil, which gives it a kind of clearness and transparence. But if the smoothness and softness

ness of the Brain proceed from any other Humour, the Argument is strong; for if it receive easily the Figure, it also as suddenly wears out, because the moisture of the Water has no Oil, to which the Species could stick and catch. These two kinds of Moisture are distinguished in Hair; that which proceeds from Air, makes them thick, oily, and greasy; and that from Water, slimy and limber.

The sixth Argument may receive this Answer, That the Figures of things in the Brain are not imprinted there like the Figure of the Seal in the Wax, but only by penetrating, remain there fixt; or after the manner as Birds are caught with Birdlime, and Flies with Honey, because these are not Corporeal Figures, and cannot be blended, nor break in upon one another.

We may resolve the seventh Difficulty thus, That the Figures confound and soften the Substance of the Brain, neither more nor less than Wax is softened between the Fingers. Besides that the Vital Spirits have the Virtue to soften and moisten the Members that are hard and dry, even as we see the heat of the Fire soften Iron. And we have already proved, that the Vital Spirits ascend up to the Brain, as often as any thing is learn'd by heart. Whether all Corporeal and Spiritual Exercise dries or not, all Physicians hold, that moderate Exercise fattens.



The eighth Argument is capable of this Reply, there are two kinds of Melancholy ;  
 \*one Natural, which is as it were the Cement  
 of the Blood, whose Temperament is cold  
 and dry, and which is of a very gross substance, and the same is of no advantage to the Wit, but makes Men Fools, Sots, and Giggers, because of a defect in their Imagination. There is another call'd *Atra-bilis*, black or burnt Choler, which, according to \* *Aristotle's* Opinion, made the wisest Men ; whose Temperament is various, as is that of

\* *Galen. lib.*  
 II de  
 fanitate  
 tuenda.

† III. Sect  
 Prob. I.

Horace reports Orestes to have been made such a one, but that he would do no harm to any one, speaking very fine things from the brightness of his Choler. and therefore he said, *Iussit quod splendida bilis.*  
*Sermonum III.*

Vinegar, which sometimes produces some effects of heat, making the Earth quake like Dough, and at other times too much cools it ; but is always dry, and of a very delicate substance. *Cicero* own'd, he had a slow Wit, because he had no adust Choler, and he spoke truth ; for if he had been so, he would not have proved so Eloquent ; for the Men of black Choler, want Memory, to which belongs Volubility of Speech. It has another quality, which mightily helps the Understanding, that is to be as resplendent as an Agat, by means of which Splendor, the Brain is illuminated, to the end the Figures may be clearly reflected. And this *Heraclitus* meant, when he said, *A dry Light makes a most excellent Wit* ; which Splendor, the Natural Melancholy has not, but its Black, is Sleep and Death. And we shall



shall hereafter prove, that the Rational Soul has occasion to have a Brain of Light to reflect the Figures and the Species.

The Answer to the ninth Argument, is, That the Prudence and Dexterity of Wit, as *Galen* said, belong'd to the Imagination, by means of which Futurities are known, and with Allusion to this, \* *Cicero* affirmed, *The Memory is* \* Dialo de Sen: & tute. *of the Past, and Prudence of the Future.* The

Dexterity of Wit is what we call in Spanish (*Agudeza, in agilibus*) and is in other terms, Fineness, Wiliness, or Cunning and Craft in the things and Intrigues of the World. And therefore † *Cicero* said, *That Prudence was a* † In Tusculan. *Skill, which had a certain way to make choice of*

*Good and Evil.* Men of great Understanding are without this sort of Prudence, and Skill, because they want Imagination. Accordingly we see by Experience, that great Scholars, as to the things appertaining to the Understanding, taken from their Books, signify nothing to go and engage in the Affairs of the World. *Galen* said excellently well, That this sort of Prudence proceeded from Choler;

for *Hippocrates* acquainting his Friend *Damagetes* with the Condition he found *Democritus* in, when he went to Visit him, in order to his Cure, writ that he was in the open

Field under a Plain-tree, bare Leg'd, set upon a Stone, a Book in his hand, and sur- Note, that Men of great Un- *derstanding have little Neatness in their Dress; they are all slovenly and* greasy: The Reason of which, we shall shew in the Xth and XIth Chapters.

rounded with Dead and Flead Beasts; at which *Hippocrates* being surpriz'd, asked him what he did with those Beasts that were in such a case? He Answer'd him, that he was in search of the Humor that made Men Fickle, Crafty, False, and Deceitful; and that in dissecting those brute Beasts, he had found, that Choler was the cause of this mischievous Quality, and that to be revenged on Men of Gall and Guile, he would treat them as he had done the Fox, the Serpent, and the Ape.

This kind of Prudence is not only odious to  
 \* Ch. VIII. Men, but also \* *St. Paul* says, *The Carnal*  
 to the Ro- *Mind is at Enmity against God.* And *Plato*  
 mans. gave the Reason of it, saying, *That Knowledge*  
*abstracted from Justice, rather merits the name*  
*of Craft and Cunning, than of Wisdom.* The  
 Devil always makes use of such Weapons,  
 when he would do mischief to Men. This  
 † Ch. III. *Wisdom* (said † *St. James*) *descendeth not from*  
*above, but is earthy, sensual, and devilish.* There  
 is another sort of Wisdom attended with Up-  
 rightness and Simplicity, by which Men fol-  
 low that which is good, and fly that which is  
 evil. || *Galen* says this kind belongs to the  
 || Lib. III. Understanding, because that Faculty is wholly  
 prog. com. incapable of Craft or Malice, only knowing  
 II. how Evil is not done, but is Upright, Just,  
 Frank and Innocent. The Man who is en-  
 dow'd with this kind of Wit, is called Up-  
 right and Simple. Accordingly *Demosthenes*  
 being desirous to win the good Will of the  
 Judges,

Judges, in a Speech he made against *Eschines*, called them Just and Upright, having an eye to the Simplicity of their Employment. Of whom \* *Cicero* said, *Their Duty is simple, and* \* *Pro Syl-*  
*one only Cause of all Good.* The Coldness and la.  
 the Driness of Melancholy is a very proper Instrument for this kind of Wisdom, but then it must be composed of fine and very delicate Parts.

We may Answer to the last Doubt, That when a Man is engaged in the Contemplation of a truth he would know, and does not presently attain it, it is because his Brain is deprived of the Temperament convenient to what he desir'd, but fixing a while in Contemplation as soon as the Natural Heat (that is in the Vital Spirits and Arterial Blood) flies to the Head, the same causes the Temperament of the Brain to rise always till it arrive at the degree it has occasion for. 'Tis true, that much Plodding does good to some, and harm to others; for if there be no want in the Brain to attain the due degree of Heat, there will be no occasion for deep Meditation; and if it pass beyond the point, the Understanding is strait disordered, by an overflow of too many Vital Spirits; by means of which, it attains not to the Notice of the Truth it is in search of. Whence it comes, that we observe many Men speak very well *extempore*, but perform

*Note of what importance it is to apply diligently to Learning, because when the proper Temperament in the Brain is wanting, it is attained by assiduous Plodding.*



very meanly with premeditation. On the contrary, others have such a slow Capacity, because of their great Coldness or Driness, that of necessity the Natural Heat must be a long time in the Head to cause the Temperament to rise to the degree it wants, and therefore they quit themselves much better, when they have had time to recollect what they have to say, than when they are to speak *extempore*.

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## CHAP. X.

*Each Difference of Wit is appropriated to the Science with which it most particularly agrees, removing what is Repugnant or contrary to it.*

\* Pro Archia Poeta.

ALL the Arts (said \* Cicero) are settled upon certain Universal Principles, which being learned with Study and Labour, the Science at length is acquir'd. Only the Art of Poetry has this in peculiar, That if God and Nature make not the Man a Poet, he will never be enabled by Rules and Precepts to make a Verse, which occasion'd him to say. *The Study and Knowledge of other things depend upon the Precepts of Art; but the Poet is so by Nature, he is only excited by the force of his Wit, and is as it were inspired with a Divine*

vine



*wine Enthusiasm.* But *Cicero* was not in the right, because in effect there is no Art or Science invented in the Commonwealth, which can be attained by a Man who is Incapable, although he labour all his Life time in the Precepts and Rules thereof; whereas, if he falls upon a Science agreeable to his Natural Inclination, we may observe he will make some Progress in the space of few days: 'Tis the same thing in Poetry; for if he who has a proper Talent apply himself to make Verses, he will soon acquit himself very well, and if not, he will always remain a dull Poet.

This being so, it seems to me there is a time to find out by Art, to which Difference of Wit each sort of Science in particular Corresponds, to the end that every one may distinctly understand (after having first discover'd his own Nature and Temperament) to which Art he is most inclined. The Arts and Sciences acquired, by means of the Memory, are these following, Grammar, Latin, and all other Languages whatever; the Theory of the Law, Positive Divinity, Cosmography, and Arithmetic. Those that belong to the Understanding are School Divinity, the Theory of Physic, Logic, Natural and Moral Philosophy, the Practice of the Law, which is the Advocates Science.

From a good Invention spring all the Arts and Sciences whatever that depend upon Figure, Correspondence, Harmony, and Proportion,

portion, such as are Poetry, Rhetoric, Music, and the Art of Preaching; the Practice of Physic, the Mathematics, Astronomy, the Military-Art, and that of Governing a Commonwealth; to Paint, to Design, to Write, and Read; to be Agreeable, Gentile, Pleasant in Words, and happy in Expressions; to be Dextrous in the Affairs and Intrigues of Life; to have a ready Wit for Machines, and all that Artificers pretend to; as also an Address, admired by the Vulgar, which is to dictate several Matters to four Persons at the same time, all well digested, and in good Order. Of all which we can't give evident Demonstration, nor prove each thing severally, for that was never yet done; but we will prove it in three or four Sciences, and the same Reasons may serve as well for the rest.

In the List of Sciences which we have affirm'd belong to the Memory, we have mentioned the Latin-Togue, and the rest, spoke by all Nations in the World, which no considering Man can deny, because the Tongues were only an Invention of Men to be able to communicate together, and make known their Meaning to one another, without any other great Mystery in it, or other Natural Principles, save those I have mentioned, when the first Inventers assembling together, framed Words according to their Phancy, as \* *Aristotle* observed, and jointly agreed

\* Lit II de  
interp. et.

agreed about the Signification of each. From thence came so great a number of Words, and so many different Modes of Speech, with so few Rules, and as little Reason, that without a good Memory it would not be possible, either to comprehend, or retain them by any other Faculty. How improper the Imagination and the Understanding are, to learn the Languages, and the different Modes of Speech, Infancy plainly proves, in which, though it be an Age wherein the Child is least provided with these two Faculties, nevertheless, as \* *Aristotle* says, he learns any Language what-ever better than Adult Men; though these be much more Rational, and without being taught by him, Experience shews us it: For we see if a *Biscayner* of Thirty or Forty Years of Age comes to live at *Castile*, he will never learn the Language of the Country; but if he be very Young, in Two or Three Years he passes for a Native of *Toledo*. The same happens in the Latin, and all other Tongues, because they are all of the same Nature: If then it be true, that in the Age wherein the Memory flourishes, and the Understanding and Imagination are low, the Tongues are sooner learned than when the Memory is in the Decline, and the Understanding in its full Vigor, it is certain they are acquired by means of the Memory, and not at all by any other Faculty.

\* XXX.  
Sect. prob.  
III.

\* *Aristotle*



\* Lib. IV.  
de Hist.  
animal.  
cap. IX.

\* *Aristotle* said, that the Tongues were not to be learn'd by Reason, as not depending upon Discourse, and that therefore it was necessary to hear from another the Words, and their Meaning, and to bear them in mind. In pursuance of which, he proves, That if a Man be born Deaf, he would infallibly be Dumb, because he can't hear from another the sound of the Words, nor the meaning given them by their first Inventers. That the Tongues are no other than an effect of the Humor and Caprice of Men, may be clearly inferred from this, that the Sciences may be equally taught in all Languages, and that in each, may be spoke and made known, what any one of them would say; Accordingly there are no grave Authors to be found, who have sought for a Foreign Tongue, to make their Thoughts understood; but the *Grecians* have Writ in *Greek*; the *Romans*, in *Latin*; the *Jews*, in *Hebrew*; the *Moors*, in *Arabic*; and so do I in *Spanish*, because I understand that Language better than any other. The *Romans*, (as being Lords of the World) finding it was expedient to have a common Language, by means of which all Nations might Communicate together, and themselves enabled to understand such as came to sue for Justice of them, and to treat of Matters relating to the Public Affairs of every Province, appointed Schools to be Erected in all Parts of their Empire, for teaching the *Latin-Tongue*,



Tongue, which by these means has flourish'd as the Universal Tongue even to this Day.

As for School Divinity, it is certain that it refers to the Understanding, because the Operations of this Faculty are to Distinguish, to Infer, to Reason, to Judge, and to Chuse, and that nothing is done in this Science, but to raise Doubts from Inconveniences, to Answer with Distinction, to infer against the Answer what may be collected from good Consequences, and so to reply again, till the Understanding be at ease, and rest satisfied. But the best Proof that can be made of this Subject, is, to let you understand how difficultly the *Latin* Tongue, and School Divinity, meet in one Person, and how it rarely happens that a Man be at the same time a good Latinist, and profound School-Divine. At which Effect some more Curious being surprized, in taking notice of it, have search'd whence it might proceed, and have been of Opinion, that School-Divinity being Writ in a harsh and barbarous Language, and the Ears of good Latinists being inured to the pure and elegant Stile of *Cicero*, they could not settle to, nor take pleasure in that Science. It would be well for these Gentlemen, that understand *Latin* so well, that this were the true cause, for then by constraint and otherwise accustoming their Ears, they might at length find out a Remedy for this Inconvenience;

nience ; but to be plain with them, the Defect is not so much in their Ears as in their Capacities.

They that are good Latinists, have most assuredly an Excellent Memory, for without that they could never prove so expert in a Language which is none of their own ; and because a great and happy Memory is as it were contrary to a great and elevated Understanding in the same Subject, one debases and depresses the other. From whence it comes, that he who has not so exquisite and lofty an Understanding (the Faculty to which belongs to Distinguish, to Conclude, to Discourse, to Judge, and to Chuse) gains no great ground, nor makes any considerable Progress in School Divinity. Whoever is not satisfied with this Reason, let him read *St. Thomas*, *Scotus*, *Durandus*, and *Cajetan*, who are the Leading Men in that Faculty and Profession, and he will find great Subtilties in their Works, but writ, and deliver'd, in very coarse Church-Latin. For which there appears no other reason, but that these great Authors having in their Youth very mean Memories, prov'd not more Excellent in the *Latin* Tongue, but applying themselves to Logic, Metaphysics, and School-Divinity, they mounted up to the highest Degree of the Sciences we admire, because they were endued with a great Understanding. At least I can testify this of a School-Divine (well known to many more  
that

that were acquainted and conversed with him) who was a Miracle in that Science, and yet not only could not reach the Elegances, nor the round Periods of *Cicero*, but when he read in the Chair, his Scholars took notice that his Latin was but very base and mean, infomuch that they advised him (as those that were unacquainted with our Doctrine) that he should secretly borrow a few hours from the Study of School-Divinity, and employ them in reading *Cicero*. And taking this as the Advice of good Friends, he not only endeavoured in private but publickly to remedy it; for after having treated of the Matter of the Trinity (and how the Divine Word was made Flesh) he entred the Form amongst the rest to improve his *Latin*; and what was very remarkable, that during the long time he did thus, he not only learn'd not any thing new, but had almost forgot all the *Latin*, such as it was, that he had learn'd before, so that in the end he was driven to read his Lecture in his Mother-Tongue. Pope *Paul* the Fourth enquiring what Divines were the Leading Men at the Council of *Trent*, was told particularly of a certain *Spanish Divine*, whose Resolutions, Arguments, Distinctions, and Answers, were truly worthy of Admiration. The *Pope* being curious to see and know so singular a Man, dispatched his Orders to him, to come to *Rome*, to give him an account of all the Proceedings in the

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the same Council. Being arrived, he did him a great many Honours, amongst others he bid him be cover'd, and taking him by the Hand, led him out to walk up to his Castle of *St. Angelo*, and entertaining him in very elegant *Latin* about certain Works he intended to make, in Fortifying it better, asked his Opinion of each of his Designs. To which he answered with so much pain, as not being able to speak good *Latin*, that the then *Spanish Ambassador*, *Don Luys de Re-*  
*quiescens*, Great Governor of *Castile*, took up the Discourse for him, to relieve him with the favour of his *Latin*, and to divert the Pope to some other matter. In a word, his Holiness said to some one of his Confidants, that it was utterly impossible for a Man that understood so meanly, to be so Excellent in Divinity as was reported; But whereas he tried him in this Language (which is a work of the Memory) and in Fortifications and Buildings (which things belong to a good Invention;) so had he but sounded him in what relates to the Understanding, he might have heard Divine things from him.

In the List of Sciences which refer to the Imagination, we have particularly plac'd Poetry, not at Random, nor without good Consideration, but to let them know, how far they are from having Understanding, who have a good Vein in Versifying. Accordingly we shall find, that the same difficulty the

*Latin*

*Requiescens*

*Latin*



*Latin* Tongue has in uniting with School-Divinity, the same or greater beyond Comparison is observed betwixt that Science and the Art of Versifying, this Art being so contrary to the Understanding, that for the same Reason, he that would set up for a Topping Poet, must take leave of all the Sciences relating to that Faculty, and even of the *Latin* Tongue it self, because of the Contrariety there is between a good Imagination and a good Memory.

*Aristotle* could not find out the Reason of the first, yet he confirms my Opinion by an Experiment, when he said, \* *Marcus a Ci-* \*XXX Sect  
Prob. I.  
*tizen of Syracuse was a better Poet after he had lost his Understanding.* See here the Reason, it is because the difference of the Imagination (to which *Poetry* belongs) requires three Degrees of Heat (and as we said but now) such an Excess of Heat entirely destroys the Understanding. 'Tis what the same *Aristotle* noted, when he affirm'd, That the *Syracusan*, as he came to be more Temperate, had a better Understanding, that he could not make so good Verse because of the defect of Heat, with which this difference of Imagination acted. Which Talent *Cicero* himself shew'd he wanted, when designing to describe the Heroic Acts of his Consulship in Verse, and how his City had the good Fortune of a Second Birth, in having been under his Government, he exclaimed after this manner :

*O Fortunatam natam me Consule Roman!*

O Rome, how happy wert thou to be Born  
What Time the Consulship was *Tullies* turn!

And because *Juvenal* could not apprehend, that the Art of *Poetry* was contrary to such a Wit as *Cicero's*, he lash'd him in his Satyrs, saying, Had you rehearsed your *Philippics* against *Marc-Antony* in such delicate Verse, it had never cost you your Life.

\* In Sophist.

† XXXSect  
Prob. I.

\* *Plato* was yet more mistaken, when he asserted *Poetry* to be no Human Science, but rather a Divine Inspiration, because the Poets not being beside themselves, or Inspired by God, were not able to compose, nor speak any Excellent thing; which he proves by this Reason, That Man having but his own Judgment free, cannot Versify. But † *Aristotle* blames him for saying, That *Poetry* is no Human Ability, but a Divine Inspiration, and owns that a Man of good Sense, and who enjoys the Freedom of his Understanding, can't be a Poet: And the Reason is, that where the Understanding is great, of course the Imagination (to which belongs the Art of making of Verses) will be defective. Which appears yet plainer, if we reflect that *Socrates* after he had learn'd the Art of *Poetry*, yet with all his Rules and Precepts could never so much as make a Verse, notwithstanding

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ing by the Oracle of *Apollo* he was pronounc'd the Wifest Man in the World. Accordingly I hold for certain, that a Young Man who has a good Vein in making Verses, and who upon the first Essay, shall hit upon abundance of Rhimes, ordinarily runs a great Risque never to attain in any eminent Degree the Latin Tongue, Logic, Philosophy, Physic, School-Divinity, nor the other Arts and Sciences relating to the Understanding and Memory. Accordingly we see by Experience, that if we give to any one of these Boys a Nominative to learn by Heart, he shall not do it in two or three Days, but give him a Sheet of Paper full of Verses, or any Part to represent a Person in a Comedy, and in less than two or three times, that he casts his Eyes upon it, he will fix it in his Head. These think of nothing but reading Books of Chivalry, as *Orlando Furioso*, run desperately in Love with *Boscan*, *Diana de monte Major*, and other such like Works, because they are all full of Imagination. But what shall we say of the Organists, Choristers, and Music-Masters, whose Wit is improper for Latin, and all other Sciences pertaining to the Understanding and Memory? The same holds in the Science of Instrumental, and other sorts of Music.

By these three Examples already produced of the Latin Tongue, of School-Divinity, and of Poetry, we may understand our Doctrin

is true, and that we have made our Division right, though we have not given such particular Proofs in the rest of the Arts and Sciences.

Writing also discovers the Imagination ; Accordingly we see few Men of great Understanding that Write a fair Hand, of which I have observed many Instances. Amongst others, I knew a most learn'd School-Divine, who being asham'd to see his ill hand, ventured not to Write to any Body, nor Answer those that Writ to him, insomuch that he resolved to cause a Master to come privately to his House, to teach him to Write tolerably. And having labour'd several days at it, and lost his time, he gave it over, leaving the Master surprized to see a Person so very able in his Profession, so incapable of Writing. But I who am very sure that fair Writing is a work of the Imagination, take it for a Natural Effect, and would any see, observe, and take the Pains to reflect on the poor Scholars, that get their livelihood in the Universities by Copying in fine Characters, they will find they understand but very little Grammar, as little Logic, and no more Philosophy ; and if they study Physic, or Divinity, they never found the depth of any Difficulty. And therefore the Boy that can Draw with his Pen a neat limb'd Horse, or a well-shaped Man, and make fine Florishes, and bold strokes, should not be set to the Study of any Science,  
but



but rather to a good Painter, who by his Art may improve his Natural Ability.

To Read well, and with a good Grace, discovers also a certain kind of Imagination, and if it be to any great Degree of Excellence, he should not lose his time in Learning, but only think of getting his Livelihood by Reading of Processes. Now here is a thing worthy of Consideration, which is, that the Difference of Imagination which makes Men agreeable in Conversation, and good Railleurs, is contrary to that which is necessary to a Man to read gracefully; so that none of those who have the Qualifications but now mentioned, can read Volubly, but with Hesitation, and mistaking one Word for another.

To understand how to Play at \* *Primer*,  
to make true or false Vie's, and to hold it, or  
not to hold it, as time and occasion require,  
and by certain guesses to discover the Adver-  
saries Game, and readily to discard, is a work  
belonging to the Imagination. 'Tis the same  
thing in playing at *Ciento*, or at *Trump*, tho'  
not so much Imagination is required at this  
as at the German *Primer*, which not only  
demonstrates this Difference of Wit, but also  
discovers the Virtues and Vices of Men, be-  
cause every Moment occasions are offer'd in  
that Play, in which a Man discovers what he  
would be at, in Accidents of greater impor-  
tance,

*A Game  
of Card. so  
called.*

The Game of *Chess* is one of the things that best discovers the Imagination. And therefore he who has the subtle Gambets in that Play, for Ten or Twelve moves altogether, is like to be Incapable of the Sciences, which appertain to the Understanding, and Memory; if he does not unite two or three Faculties together, as we have already observed. And if a certain very Learn'd School Divine, who I was acquainted with, had understood so much, he would have been satisfied in a thing that gave him great Trouble. This Man playing often with his Domesticks at *Chess*, and being beat as often, said (in heat of Passion) what is the meaning of this! Thou that skillest neither Latin, Logic, nor Divinity (though thou hast studied them) and thou win of me, that am full of *Scotus*, and *St. Thomas*! Is it possible thou shouldst have a better Wit than I? Truly I can't comprehend it, except the Devil tells thee how to make those Draughts thou playest. The whole Mystry of this was, that the Master was a Man of great Understanding, by which means he attained the Subtilties of *Scotus*, and *St. Thomas*, but wanted the Difference of Imagination, which is necessary to *Chess* Play, and his Play-fellow had a bad Understanding and Memory, but a very subtil Imagination.

The Scholars that keep their Books in good order on the Shelves, their Chamber neat  
and

and clean, every thing in its proper place, and upon its own Pin, have a certain Difference of Imagination very contrary to the Understanding and Memory. Spruce and Beauish Sparks, who won't suffer the least Hair or Wrinkle on their Clothes, have that same sort of Wit. All this proceeds without doubt from the Imagination, and be it as it will, if a Man can't make a Verse, and be awkward, but by chance becomes Amorous, said *Plato*, he immediately turns Poet, and is very Spruce and Gallant, for Love inflames and drys the Brain, which are qualities that raise the Imagination. And *Juvenal* observes, that even Indignation (which is also a Passion that heats the Brain) produces the same Effect.

*Si natura Negat facit Indignatio versum.*

If Nature wanting be to make the Poet,  
Mere Spite alone supplies a Muse to do it.

Those who converse agreeably, who are Witty in Expression, and know how to Droll well, have a certain difference of Imagination very contrary to the Understanding and Memory. Therefore they are never good Grammarians, Logicians, School-Divines, Physicians, nor Lawyers. If they are Practised in Business, and in the Intrigues of the World, dextrous in accomplishing whatever

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they

they undertake, ready at every Turn to speak, and to answer to the Point ; they are fit for the Courts, and to be Solicitors and Attorneys in Causes, for Merchants and Factors, to Buy and Sell, but not for Learning. Herein the Vulgar are deceived, who observing them so Practic'd in every thing, imagin strait they would have prov'd singular Men, had they been brought up to Learning ; when in truth, there are no *Genius's* more Repugnant, and more Contrary to it than theirs.

Children that arrive late at the use of Speech, have in their Tongue and Brain too much Moisture, which as it wears off in tract of Time, they become very fluent, and great Talkers, because of the great Memory they acquire, as their Moisture is abated. Which, as we formerly noted, once happened to that Celebrated Orator *Demosthenes*, , at whom (as we have said) *Cicero* was surpriz'd, being of so rude a Speech in his Youth, and when a grown Man, so very Eloquent.

Young Men also, who have a good Voice, and have by Exercise dilated the Passages of their Throat, are very unfit for all the Sciences, because they are Cold and Moist, which two Qualities united together (as we have already affirm'd) destroy the Rational Part. The Scholars who punctually learn, and repeat the Lesson Word for Word, as they have it from the Master, promise a good  
Memory



Memory, but at the Expence of their Understanding.

In this Doctrin arise some Ploblems and Doubts, the Solution of which will, it may be, serve for a Light the better to clear the Truth of what we affirm.

The first is, Whence it comes that the good Latinists are more Arrogant and presumptuous in their Knowledge than Men very learn'd in the kind of Learning appertaining to the Understanding are, in such sort as to know the Grammarian, there is a Proverb which says, *The Grammarian is nothing less than Arrogance it self*. The Second is, How it happens that the Latin Tongue is so contrary to the *Genius* of the *Spaniards*, and so proper and natural to the *French, Italians, Germans, English*, and to all the other Northern People? As appears in their Works; for no sooner do we see a Book writ in good Latin, but know the Author is a Foreigner, and when we meet one of Barbarous and Unpolished Latin, we conclude it was Compos'd by a *Spaniard*. The Third Problem is, Why the things that are Writ, and Spoke in the Latin Tongue, sound better, have more Force, more Grandure, and Eloquence, than in any other Tongue, though never so good? Seeing (as we have said before) all Languages are owing to the Caprice and Humor of those that invented them, without having any Foundation in Nature. The Fourth Objec-

tion is, How it can be reconciled, that all the Sciences belonging to the Understanding, being Writ in Latin, that even such as want a good Memory, can Read and Study those Books, the Latin Tongue being so repugnant to them, by reason of a defective Memory?

We may solve the first Problem thus, There is no better Test to discover, if a Man wants Understanding, than to note if he be Haughty in Punctilio's of Honour, Presumptuous, Elated, Ambitious, and Ceremonious. The reason is, that all these are the Effects of a Difference of Imagination, which requires no more than one Degree of Heat, with which the great Moisture requisite to Memory consists well, because this Degree of Heat is not of force sufficient to resolve it. On the contrary, an infallible sign that a Man is naturally humble, is, when he is observ'd to undervalue himself, and whatever comes from him, or relates to him, and that not only Vaunts not, and commends not himself, but is offended at, and scarce admits the Praises bestow'd on him by others, being uneasie and in pain with Punctilio's, and in places of Ceremony; that Man, I say, who has these Marks may justly pass for a Man of great Understanding, but of little Imagination and Memory. I said naturally Humble, because if it be by Art, it is no certain sign; whence it comes that the Grammarians are provided with so great a Memory, and uniting with it

*There is one  
that hum-  
bleth him-  
self with  
design, but  
his heart  
is full of  
deceit. Ec-  
cles. c. xix.*

it this difference of Imagination (which we just now mentioned) they are necessarily deficient in their Understanding, and such as the Proverb described.

To the second Problem may be answer'd, That \* *Galen* gathering the Wit of Men from the Temperament of the Region they inhabit, says, That all those who dwell Northerly are defective in Understanding, and those Situated between the North and the Torrid Zone, are most Prudent; which Position answers exactly to our Country, and without doubt it is so; for *Spain* is neither so Cold as the Northern Climes, nor so Hot as the Torrid Zone. † *Aristotle* seems to be of the same Opinion, when he Enquires, Why those that live in very cold Countries have not so good an Understanding, as those Born in very hot? In his Answer he treats but courly the *Flemmings*, *Germans*, *English*, and *French*, saying, That the greater part of the Wits of those Nations resembled that of Drunkards, for which reason they could not search into, or know the Nature of things: And the Cause of this is, the overflow of Moisture in their Brains, and other Parts of their Body, which the fairness of their Complexions, and the flaxen Colour of their Hair denotes, and that it is a wonder to see a *German* bald; and besides that they are all big, and of large Stature, through the abundance of Moisture, which is a dilater of the Body. The contrary

\*Lib. quod  
animi mo-  
res, cap.  
XIX.

\*XIV Sect.  
Prob. XV.

\* Lib. Art.  
Med. cap.  
XIV, &  
XV.

ry is discern'd in the *Spaniards*, who are a little Tawny, black Hair'd, of mean Stature, and for the most part Bald; which is a disposition affirm'd by \* *Galen* proceeding from a hot and dry Brain. And if that be true, they must of necessity have an ill Memory, but a good Understanding; and the *German* a great Memory, and little Understanding; Accordingly one of them cannot learn Latin, and the other learns it readily. The reason given by *Aristotle*, to prove the little Understanding of the Northern People, is, that the great Ambient Cold of the Country forces the Natural Heat inward by an Antiperistasis, and hinders it from being dissipated, and so they have abundance of Moisture, and Heat; it is therefore these People are at the same time furnished with a good Memory for the Tongues, and with a good Imagination, by means of which they make Clocks, bring the Water from the River to *Toledo*, invent Machines, and very curious Works, which the *Spaniards* cannot make, because they want Imagination; but if they apply themselves to any point of Logic, Philosophy, School-Divinity, Physic, and the Laws, a *Spaniard*, without Comparison, will speak more sublime and quainter things in his own Tongue, and in barbarous Terms than a Stranger can do with all his fine Latin; for take these People out of their Elegant and Polite Road of Writing, and they perform nothing Extraordinary,



ordinary, nor have they any Invention. In Proof of this Doctrin, \* *Galen* says, In Scythia, (*which is a Northern Country*) as a Wonder there arose one Philosopher, whereas at Athens they are all such. But though Philosophy, and the other Sciences, by us named, are repugnant to these Northern People, yet the Mathematics and Astronomy\* are proper to them, because they have an Excellent Imagination.

The Answer to the third Problem depends on a much agitated Dispute between *Plato* and *Aristotle*. One affirms, that there are Words which naturally signify Things, and that much Wit is requir'd to invent them; which Opinion is favour'd by Holy Writ, telling us that *Adam* gave to each Creature God set before him the proper Name most suitable to it. But \* *Aristotle* would not yield † Lib I. de interpret. cap II. that there was in any Tongue any Term or Figure of Speech that naturally signified the thing; but that all Words were by Institution according to the Caprice and Fancy of Men. Accordingly it is known by Experience, that Wine has more than Threescore Names, and Bread as many, and each its own, in each Tongue; nor can it be affirm'd of one, that it is more proper and natural than all the rest, for if it were, all the Men in the World would use that. However after all, *Plato's* Opinion is truer. For say, the first Inventers of Tongues imposed Names according to their Fancy,

Fancy, that Fancy was still with Reason, as well in consulting the Ear, as having regard to the Nature of the thing, and observing the Graces of Pronounciation, so as that the Words be not too long, or too short, and that there be no need of distorting the Mouth in Speaking, giving the Accent in the proper place, and the like Conditions to be observ'd, that the Tongue be Eloquent, and not Barbarous. Of the Opinion of *Plato* was a *Spanish* Cavalier, who diverted himself with Writing Books of *Chivalry*, because he was furnished with that difference of Imagination, which inclines a Man to such Stories and Lyes. It is reported of him, that being to bring into his Romance a certain fierce Giant, he was for several days studying what Name would be most answerable to his Exploits, but he could never chop upon it, till playing one day at Tables with a Friend of his, he heard the Master of the House say, *Ola Mochacho traquitantos a esta mesa*. That is to say, Holla Boy, bring hither some Dice for the Tables. The Gentleman no sooner heard the Word *Traquitantos*, but weighing the well sounding Name in his Ears, without any longer stay for good Fortune, rose up, and said, Gentlemen I play no longer, for I have been a long while Inventing a Name that should agree well with a fierce Giant, whom I make use of in certain Fictions I have composed, and could not for my Life light upon it

it till I came to this House, where I always received some Favours. The first Inventers of the Latin Tongue, had the same Care and Curiosity as this Gentleman, that call'd his Giant *Traquitantos*, therefore they found out a well-sounding Language to please the Ear. Nor ought we to be surprized, if things spoke and Writ in Latin sound so well, and in the other Tongues so ill, because the first Inventors of these last were *Barbarians*.

For the last Doubt, I have been obliged to set it down for the sake of many, who stumble at it, tho' the Solution of it be very easy; for those that have a great Understanding, are not wholly deprived of Memory, because if they had none at all, their Understanding could never reason after the manner of the World, the Memory being the Faculty which Treasures up the Matters and the Species, out of which the Speculations are formed: But whereas the Memory is so very weak in these Men, of three degrees of Perfection that are to be acquired in the Latin Tongue (which are to Understand, to Speak, and Write it well) they cannot proceed beyond the first, but very awkwardly, hesitating at every Word.

## C H A P. XI.

*That Eloquence and Politeness of Speech  
are not to be found in Men of great  
Understanding.*

*Cicero says  
that the  
Honour of a  
Man is to  
have Wit,  
but the Ho-  
nor of Wit  
it self is to  
be adapted  
to Eloquence  
De Claris  
Orator.*

*Plato re-  
counts it in  
his Dial.  
de Scientia  
& in Con-  
vivio.*

ONE of the Graces that inclines the Vulgar to think a Man very Wise and Prudent, is to hear him speak with great Eloquence, to observe his Discourse adorn'd and embelish'd with Choice of select and significant Words, to bring many pertinent Instances of the Subject in Question ; though in effect this happens not but where there is an Union of the Memory and Imagination in a degree and medium of Heat, that cannot resolve the Moisture of the Brain, but serves only to raise the Figures, and make them boil, by means of which many things are represented to the Mind to be said. It is impossible that the Understanding should be found in this Union, because as we have already said and proved, that Faculty abhors the Heat extreamly, and can no more consist with Moisture. Which Doctrin had the Athenians known, they would not have been so much surprized to see so wise and knowing a Man as *Socrates*, not to have the Gift of Utterance, insomuch as they who were Ignorant of his Worth, said, That his Speeches  
and



and Expressions resembled a Chest, plain, and unpolished without, but when opened, had within it exquisite Carving, and admirable Figures. In the same Error were they, who pretending to give a reason of the Obscurity and bad Stile of *Aristotle*, said, That industriously, and to gain to his Works the greater Authority, he affected that Jargon, with so few Figures, and Ornaments of Speech. And if we consider also the Difficulties of *Plato*, and his Concise Sentences, the Obscurity of his Reasons, and the ill Connexion of his Discourses, we shall find, that nought else save this already mentioned, occasioned the same: But what shall we say to *Hippocrates's* Works, how he left out the Nouns and Verbs, the ill Disposition of his Sayings and Sentences, the ill Connexion of his Reasons, and, in a word, how few things presented to his Mind to clear up, and lay the Foundation of his Doctrine? What would you more? unless when he was about to give a very large Account to his Friend *Damages*, how *Artaxerxes* King of *Persia* solicited him to come to him, with a promise of giving him as much Gold and Silver as he could wish, and of ranking him amongst the Grandees of his Kingdom; (without a distinct Answer to every Proposal) said only thus:

*Donatus a very learned Man, writing the Life of the Famous Poet Virgil, said, That he was so slow in Speech, that he was accounted a Blockhead.*

*Cicero, in Praise of Plato's Eloquence, said, That if Jupiter had a mind to speak Greek, he would chuse to speak like Plato. De Claris Orator.*

The

*The King of Persia has sent for me to come to him, not knowing that Wisdom is of more account with me than Gold. Farewel. Had this Subject fallen into the Hands of Erasmus, or of any other Man provided with as good an Invention and Memory as he, how many Sheets of Paper would it have cost to dilate upon it? And who would dare to confirm this Doctrine by such an Instance of St. Paul's, and affirm, that he was a Man of vast Understanding and bad Memory, but such a one with all his Natural Abilities as could not learn the Tongues, nor speak with any Ornament and Politeness, had he not owned it himself, in these Words; \* I surpose I was not a whit behind the very chiefest Apostles; but tho' I be rude in Speech, yet not in Knowledge. Which difference of Wit was so accommodated to the Preaching of the Gospel, that it was scarce possible to chuse a better, because there was no need on that occasion of much Eloquence, or great Ornaments of Speech, since the Skill of the Orators of those Times lay most in imposing upon their Auditors Falsities for Truths, to perswade the People by the force and Subtilty of Rhetoric, that what they received for good and profitable was quite contrary as to maintain that it was better to be Poor than Rich, Sick than well, Ignorant than Knowing, and a Thousand other such things, which were manifestly opposite to the received Opinion. For which reason*

\* II Corin.  
chap. XI.

reason they were call'd by the *Jews*, *Gevanin*, as much as to say, Sophisters. *Cato Major* was of the same Sentiment, finding that it was dangerous to retain them at *Rome*, because the strength of that Empire was founded in Arms, and that those Men already began to perswade them that it would be better for the *Roman* Youth to quit them, and apply themselves to the other Exercises, and Sciences. They were forthwith banished *Rome*, never more to return thither.

Say then, that God had made choice of an Eloquent Preacher, possessed of all the Ornaments of Speech, who should go to *Athens* or *Rome*, and teach, that at *Jerusalem* the *Jews* had Crucified a Man, who was the True God, and that he died of his own good Will and Pleasure to redeem Sinners, and that he rose again the third day, and ascended into Heaven, where he now is; what would the Auditory think, but that this Proposition was in the number of those Vain and Foolish ones used by the Orators to perswade by the Power of their Art? For thus much *St. Paul* says, \* *Christ sent me not to Baptize, but to Preach* \* *I Cor.*  
*the Gospel; not with Wisdom of Words, lest the* chap. I.  
*Cross of Christ should be made of none effect.*  
*St. Paul's* Wit was very proper for this Ministry, because he had a Capacious Understanding, to defend and prove in the Synagogues, and amongst the Gentiles, that *Jesus Christ* was the *Messiah* promis'd in the Law, and  

P

that

that no other was to be expected; but with this he had but an indifferent Memory, so that he could not embellish his Discourse with persuasive and moving Speeches; and this was the difference of Wit the Preaching of the Gospel required. Nevertheless I shall not go about to infer from hence, that St. Paul had not the Gift of Tongues, for it is certain, that he spoke them all as readily as his own. Neither shall I maintain, that to defend the Name of *Jesus Christ*, the strength of his Understanding was sufficient of it self, without the Gifts and particular Assistance that God gave him for that purpose. All that I pretend, is, to affirm that Supernatural Gifts are much more efficacious when they meet with a suitable Disposition, than when they fall upon a Sot and a Blockhead. To this alludes the Doctrin of St. *Jerome* in his Proem upon

*The Epistle to the Hebrews, though it be St. Paul's, yet by reason of the difference of Stile, was by some believed not to be his; but those the Church has Condemned as Heretics.*

*Esay* and *Jeremy*, demanding what is the reason, that though it was the same Holy Spirit which spoke in both their Mouths; *Esay* delivered what he Writ with so much Elegance, and *Jeremy* hardly knew how to speak? He answer'd, that the Holy Spirit accommodates it self to the natural manner of Proceeding of each Prophet, unless Grace changes their Nature, or teaches them a new Language to deliver their Prophecies in. You must know then, that *Esay* was a Nobleman, bred at Court, and in the



the City of *Jerusalem*, for which reason his Discourse was more Elegant and Polite ; but *Jeremy* was Born and brought up in a Village near *Jerusalem*, call'd *Anathoth*, so that in his Stile he was Course and Rude as a Peasant, and such a Stile the Holy Ghost made use of in the Prophecy he Inspired him with. The same may be said of *St. Paul's* Epistles, that the Truth of the Holy Spirit presided in him when he writ them, to the end that he might not Err, but that the Language and Manner of Speech was no other than the Language and Manner of Speech natural to *St. Paul*, accommodated to the Doctrin he taught ; because the Truth of School-Divinity abhors a multiplicity of Words.

The Knowledge of Tongues, and the Ornaments and Politeness of Speech accord admirably with Positive-Divinity, because that Faculty belongs to the Memory, and is no other than a Mass of Catholic Sayings, and Sentences, cull'd out of the Holy Fathers, and from Sacred Writ, and treasured up in that Faculty, in like manner as a Grammarian selects the fine Flowers of *Virgil*, *Horace*, *Terence*, and other Latin Poets he reads, and as occasion presents, sets himself to deliver them, or pertinently cites some Passages from *Cicero*, or *Quintilian*, to make show of his Reading to his Auditors.

They that are furnished with this Union of Imagination and Memory, and diligently Collect whatever has been said and Writ,

that is considerable in the Science they profess, and quote them at due time, and place, with the Ornaments of good Language; as having already found in all the Sciences so many things, appear very profound in the Opinion of those who are Ignorant of our Doctrin, though in effect, they are but superficial, and will discover their defect as soon as they are sifted to the bottom, of what they deliver with so much Assurance. And the reason is, that the Understanding, to which appertains the Knowledge of the Truth of things, from their Root, is not agreeable with the abundance of fine Speeches. 'Tis of these the Holy Scripture speaks, \**The talk of the lips tendeth to Penury?*

\* Proverbs  
XIV.

Such as have these two Faculties, the Imagination and Memory joined together, boldly attempt the Interpretation of Holy Scriptures, conceiting, because they understand a great deal of *Hebrew, Greek, and Latin*, it is easy for them to give the true Sense of the Letter; but after all they are out. First, because the Words of Holy Scripture, and its manner of speaking have many other Significations more than *Cicero* knew in his Tongue. Secondly, Because such People want Understanding, which is the Faculty that discerns whether the Sense be Catholic or not. 'Tis this Faculty which, with the Assistance of Supernatural Grace, of two or three several Meanings drawn from one Text, can make choice

choice of that which is the Truest and most Catholic.

It never happens, said *Plato*, that Men are deceived in things that are very distinguishable, so easily as when many of the like Nature present themselves together ; for if we set before the most clear-sighted Eyes in the World a little Salt, Sugar, Meal and Chalk, all finely powder'd and sifted, and each by it self, what should he do who wanted his Taste, to be able to distinguish upon sight each of these Powders, without any mistake, so as to point in particular which is Salt, which Sugar, which Meal, and which Chalk. Without doubt no Man but would be mistaken, because of the great Affinity between these things. But were there a heap of Wheat, another of Oats, another of Chaff, another of Earth, and another of Stones, it is no less certain, because of the great diversity of each Object, this Man whose sight was not very good, could never fail to name each heap. We see the same happen every day in the Sense and Meaning the Divines give of the Holy Scripture ; for you may observe two or three which at first sight seem to be Catholic, and to agree well with the Letter ; whereas in truth, they are not such, nor does the Holy Spirit say so. To chuse the best of all the Meanings, and reject that which is bad, it is certain that the Divine makes use of neither Memory nor Imagination, but of

the Understanding only. And accordingly I assert, that the Positive-Divine ought to consult the Scholastic, and desire him to chuse which of all the meanings he shall find best, if he would not be sent some fair Morning to the Inquisition : For which reason the Heresies are in such dread of School-Divinity, and would have it absolutely rooted out of the World, because by Distinguishing, Infering, Reasoning, and Judging, the Truth at last comes to be distinguished from Falshood.

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## CHAP. XII.

*That the Theory of Divinity belongs to the Understanding, and Preaching (which is the Practic) to the Imagination.*

THIS is a Point much Controverted, not only amongst the Wise and Learned, but even such as has not escaped the very Vulgar, who daily ask the Reason, Whence it comes that a Divine who is a great School-man, sharp in Dispute, ready in his Answers, Reads and Writes with admirable Learning; nevertheless when he gets once into the Pulpit, he knows not how to Preach ; and on the other hand, when a Man is an Excellent Preacher, Eloquent, Acceptable, drawing all



all the People after him, it is a great Miracle if he knows much of School-Divinity. And for this Reason, it is not admitted as a good Consequence, such a one is a good School-Divine, therefore he is a very good Preacher; neither on the other hand, must it be concluded, that such a one is a great Preacher, therefore he is not a great School-man; so that to destroy one and the other Consequence, there are more Instances offered of each than there are Hairs in our Head.

No Man till now has been able to give any other Answer than that ordinarily returned, which is to attribute all this to God, and to the Distribution of his Gifts; and I own it is very well done, when they know not at least the particular Cause. We have in a manner solv'd this doubt in the preceding Chapter, though not so exactly as it ought. For I have already said, that School-Divinity pertained to the Understanding. Now I assert, and will prove, that Preaching (which is the Practic) is a Work of the Imagination. And accordingly as it is difficult to join in the same Brain a good Understanding with a great Imagination, so it cannot well be, that a Man should at the same time be a great School-Divine and a famous Preacher. And that School-Divinity is a Work of the Understanding, we have elsewhere already proved, shewing the Inconsistence between that and the Latin Tongue, therefore there is no

need to prove it again. Only I would have it understood, that the good Graces, by means of which good Preachers draw the People after them, and hold them Charm'd and Ravish'd, are all but a Work of an Excellent Imagination, and in part of a happy Memory. And to the end I may better explain my self, and touch it as it were with my Finger, it must first be supposed, that a Man is a Rational Creature, sociable and politic; and to the end his good Natural Parts might be improved by Art, the Antient Philosophers found out Logic, to teach him how he was to Reason, by what Rules and Precepts, how to define the Nature of Things, distinguish, divide, infer, judge, and chuse, without which Acts it is impossible for any Artist to proceed: And to the end he should be Sociable and Politic, it was but reason he should speak, and make known to others what he conceived in his mind. But lest he should deliver them without Order, or Rule, they have invented another Art call'd Rhetoric, which with its Rules and Precepts embellishes his Discourse, with fine Words and elegant Phrases, with Affections and Colours that are moving. In like manner as Logic teaches a Man to Discourse and Reason, not only in one Science, but in All without distinction; so Rhetoric instructs how to speak in Divinity, Physic, Law, the Art-Military, and all other Sciences and Modes of Conversation among

*Humane  
Science consists in two  
things; in  
fine Speech,  
and in the  
distinction  
of things.  
Paul the  
II. to the  
Coloss. ch. I.*

among Men. So that if we would feign to our selves a perfect Logician, or compleat Orator, they cannot pass for such unless they are knowing in all Sciences, because they are all within their Province, and in each of them without distinction he may Exercise his Art. 'Tis not so in Physic, Natural and Moral Philosophy, Metaphysics, Astronomy, and the rest, that are all limited in the Matter they treat of; which made \* *Cicero* say, *Wherever the Orator sets Foot, it is his own Ground.* And in another place, *That in a compleat Orator all the Philosophers knowledge was to be found.* For which cause the same *Cicero* affirmed, that there was no Artist found with such difficulty, as a perfect Orator, which he might have said with more Reason, had he known the Repugnance there is in Uniting all the Sciences in one particular Art.

Antiently the Men of Law held the name and office of Orators, because to make a compleat Advocate no less is required than the Knowledge and Skill of all the Arts in the World, because the Laws Judge all indifferently; and to know the Rights and Pleas of each distinct Profession, it becomes necessary to have the particular Knowledge of them all; and accordingly † *Cicero* said, *No Man is to be ranked in the Number of the Orators but he that is compleatly furnished with all the Arts.* But seeng it was impossible to learn all the Sciences; first, because of the brevity of

De per-  
fecto Ora-  
tore.

† Lib. de  
Orat.



of Life, and next from the Wit of Man being so limited, they let them pass; contenting themselves in such necessities to give credit to the Masters in every Art, whose Cause they pleaded, without more ado. After this way of Pleading of Causes, immediately succeeded the Doctrin of the Gospel, which might better have been persuaded by the Art of Rhetoric than all the Sciences in the World, as being of greater Truth and Certainty. But *Christ* our Redeemer charged *St. Paul* to Preach, not with Wisdom of Words, lest the Gentiles should have thought what he taught was one of those Well-contrived-Fables, which the Orators of those Times made use of, to persuade by force of their Art: But now that the Faith is received and established many Years since, it is allowed to Preach with Rhetorical Topics, and to make use of Eloquence, since we need no longer apprehend the Inconveniencies that attended it in *St. Pauls* Time. Besides we observe the Preacher who has the qualifications of a compleat Orator, does more good, and has a greater Auditory, than he who is none. The reason of which is very clear, for if the Orators of Old made the people swallow Falsties for Truths, (applying to that end the Rules and Precepts of their Art) the Christian Auditors will be much better convince'd when they are persuaded by the same Artifice of the things they already Under-stand



stand and Believe: Besides, that the Holy Scripture (in a sort) is all things, and to interpret it well, there is occasion for all the Sciences, according to that famous saying,  
*\* She has sent forth her Maidens, she cryeth upon the highest places of the City.*

\* Proverbs  
 Chap. IX.

There is no need to recommend this to the Preachers of our Times, nor acquaint them how far it is allowed them; for besides the particular benefit they pretend from their Doctrin, their principal Study is to seek out a fine Text, to which they may pertinently apply many thoughts, and fine passages drawn out of Sacred Writ, Holy Fathers, Poets, Historians, Physitians, and Lawyers, not leaving out any one Science, launching out copiously, with Eloquence and abundance of fine Words; By which means they spin out their Sermons for the space of an hour, or two, if there be occasion. † *Cicero* said, that this was proper to him, that made profession of the perfect Orator in his time. *The Power and Profession of an Orator in speaking well seems to promise and undertake so much; that let the Matter handled be what it will, to discourse of it fluently and amply.* Now if we can prove that the Graces and Qualifications requisite to a compleat Orator belong all to the Imagination and Memory, We shall make it out, that the Divine who possesses them, shall be a very great Preacher; But if he applies himself to the Doctrin of *Scotus* and St.

† Lib. de.  
 Orat.

*Thomas,*

*Thomas*, he will make little of it, because this is a Science pertaining to the Understanding, in which Faculty he is but very Weak.

We have already elsewhere declared what things belong to the Imagination, and by what Marks they are to be known; and now to refresh the Memory, we are a going to repeat them. Whatever is spoke in good figure close to the purpose, and on a suddain, are Gifts of the Imagination, and so are pleasant Jest, Allusions, Sentences, and Comparisons.

The first thing a Perfect Orator should do when he takes his Theme in hand, is to look out some Argument, some apposite Sentences and Passages, with which he may amplify, and prove the same, and not to make use of any sort of Words, but only of the well-Sounding to the Ears, as *Cicero* said, *I esteem him truly an Orator who makes use of Words agreeable to the Ear, and of Sentences convenient for Proof.* 'Tis certain that this appertains to the Imagination, seeing there is a Consonance of agreeable Words and a Pertinence in the Sentences.

*To know how to make choice of a Theme; among many that occur belongs no less to the Imagination.*

The second good quality of a perfect Orator is to have an exuberant Invention, and a large stock of Reading; for if he be to amplify, and prove any subject given him, by many Passages and Sentences cited to purpose,  
of

of course he ought to have a quick Imagination, which should be like a Setting-Dog, that hunts and brings the Game to hand, and when he is at a fault, he must feign so well, as *Cops* if the thing were really true. For this reason we have said before, that Heat is the Instrument with which the Imagination acts; in as much as this quality raises the Figures in making them boyl as it were; so that we discover by this means all we would see, and if there be nothing more to consider, the Imagination has power not only to compose Figures of things possible one with another, but also to join such as are Impossible (after the order of Nature) and thence to frame Mountains of Gold and flying Calves.

In lieu of Invention, Orators may help themselves with much Reading, where the Imagination fails; but after all, Book-learning is bounded and limited, and the proper Invention runs free like a good Fountain, whence daily flows fresh and new Water. To retain what one has Read requires a great Memory, and glibly to repeat it in an Assembly is not to be done without the same Faculty; which occasioned Cicero to say: *That Orator in my Opinion is worthy of so great a Name who can Discourse upon any Subject that offers Discreetly, (which is to accommodate himself with respect to his Auditors to Time, Place, and Occasions) Copiously, with the Ornaments of Language and without Book.*

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We have heretofore said and prov'd, that Discretion belongs to the Imagination; the Stock of Words and Sentences to the Memory; the Beauty and Polish to the Imagination; how to recite so many things without any Rub or Hesitancy most certainly is due to the help of a good Memory. To the same purpose *Cicero* said, that a good Orator should speak without Book, not from his Notes. For you must know that Master *Anthony Lebrixa* came to be so defective in Memory, in his Age, that he read out of a Paper his Rhetoric-Lectures to his Scholars, and because he was so eminent in his profession, and confirmed with good Proofs the Points as they lay in order, and that they were no less satisfied of his defect of Memory, it went off current: But that which was not to be endured, was, that dying suddenly of an Apoplexy, the University of *Alcala* recommended his Funeral Oration to an eminent Preacher, who invented and disposed what he had to say the best he could; but being so straitned in Time, that he had not due space to Con it without Book, he went up into the Pulpit with his Notes in his Hand, and began after this manner. What this excellent Man (whose Obsequies we this day celebrate) us'd to do whilst he read to his Scholars, I am resolved now to do in Imitation of him, for his Death was so suddain, and the Orders I received to make his Funeral Oration so late,

that



that I had neither Time nor Space to Study for what was convenient for me to say, much less to get the same without Book: What I could draw up this Night is committed to my Notes, which I intreat your Worships to hear with patience, and to make allowance for my Defect of Memory.

This way of Preaching or rather Reading of Notes was so ill resented by the Auditory, as they could not hold all the while from Smiling and Murmuring: Therefore *Cicero* said, well, that he must harangue without Book, and not from his Notes. This Preacher really wanted Invention of his own, which he was obliged to supply from his Books, and that requires long Study and a great Memory, but those who draw it out of their own Head, need no Study, Time nor Memory, because they readily find it in themselves, and very often at the very Instant, all that they have to say; such may Preach to the same Congregation all their Lives, without repeating any thing they have said twenty Years before, whereas those who want Invention, in less than two Lents turn over all their Books, and run thro' their Manuscripts and Common-places; so that the third Lent they must go and Preach to a new Parish, if they would not be upbraided with, *this is no more than the Reception of what you Preached* *Repetition* *the last Year.*

The third Property a good Orator ought to have, is to know how to dispose what he has invented, and to reduce every thing to it's proper place: In such sort as one thing may bring in another, and the whole correspond in a just Proportion of all the Parts; And accordingly Cicero said, \* *That Disposition is no other than an Order and good Concert which ought to be observed in the Distribution of Sayings and Sentences to be made use of to the People, and that shews us in which Place which Things ought to be placed*; To the end that there being a Correspondence between the parts, there may arise a true Figure. Which Grace (when it is not Natural) is won't to give a great deal of Trouble to the Preachers, for having found in Books many things to say, all have not the Skill to reduce them to their proper Place. It is certain, that this property of Ordering and Distributing, is a Work of the Imagination, because it has the name of Figure and Correspondence.

The fourth Property good Orators ought to have, and most Important of them all, is Action; by which they give as it were a Life to what they say, moving the Auditors, and engaging them to believe that to be true, which they endeavour to persuade. Accordingly \* Cicero said, *That the Action is governed by the turn of the Face, the gestures of the Body, and different Tones of the Voice, requisite to what is said*; as in raising or falling of the Voice, irritating

\* Ad Herennium.

\* Lib. de pref. Or. t.

itating, and all on a suddain Appeasing, Speaking some times with a High-Voyce, sometimes with a Low, now Chiding, and then Flattering, moving the Body sometimes to one side, sometimes to the other; now shutting the Hands, and then opening them; Laughing and Crying, and upon some Occasions clapping the Hands together. Of so great Concern is this Gift to Preachers, that with it alone, without either Invention or Disposition, they will make a Sermon of common Matters, and of small Moment, that shall fill the People with Admiration, being animated with Action, which may be called in another Word, the Spirit and Life of Elocution.

There is in this one thing highly remarkable, which shews how much this Gift can do, which is, that the Sermons which appear extreamly well, as they are set off with all the Advantages of Action and Livelyness of the Orator, flag extreamly when they are committed to Writing, or come once to be Read: The Reason of which is, that it is impossible to represent with the Pen, the Actions and Gestures which give it all the Advantages in the Pulpit. There are other Sermons go off better in Reading, and will not bear Preaching without Book, because Action required by some Passages therein is wanting. Which Occasioned \* *Plato* to say, that the Style to be observed in Speaking is <sup>In Apo-</sup> very <sup>log.</sup>

very different from that in Writing well; and for this Reason we see abundance of Men, who Talk very well, Write ill; and others on the contrary Write very well, and Talk ill. All which is to be referred to Action, which without doubt is a Work of the Imagination, since all that we have said of it carries with it Figure, Correspondence, and good Consonance.

The fifth Property an Orator ought to have, is to know how to Apply well, and bring proper Instances, and good Allusions, which takes with the Auditory more than any thing else; for what is Taught by a good Example is easily understood, and without that all flies over their Heads. Accordingly *Aristotle* demands, \* *Why those that hear Orators take more* \* *Pleasure in Examples and Fables brought to prove what they would persuade, than in the Arguments and Reasons they produce?* To which he Answers, that by Examples and Fables Men learn best, because it is a Proof that regards the Sense, but it is not so with Arguments and Reasons, for to be capable of them requires a large Understanding. Therefore *Jesus Christ* our Redeemer made use of so many Parables and Comparisons in his Discourses, because by their Means he made many Divine Secrets better understood. But this is certain, the Invention of Parables and Allusions is the Work of the Imagination, because as we have already often said the same carries Figure, good Correspondence and Similitude.

\* XVIII  
Sect. Prob.  
III.

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The sixth Property of a good Orator is, that his Language be good, proper, and without any Affectation; that he use refined Terms, and many quaint and free Expressions, without being dull; which Graces we have heretofore often treated of and prov'd them in part, to pertain to the Imagination, and in part to a good Memory.

The seventh Property that makes a good Orator, is contained in these Words of *Cicero*, *That he ought to be furnished with a good Voice, a free Action, and a Natural Gracefulness*; a Voice say I Clear and well-Sounding, tuneable to the Auditory, not Harsh, Hoarse, nor too Squeaking. And though it be true, that this proceeds from the Temperament of the Breast and Throat, and not from the Imagination; yet sure it is, that from the same Temperament from which is derived a good Imagination (which is Heat) comes also a good Voice. Which falls out altogether to our Purpose, for the School-Divines being of a cold and dry Temperament, cannot have the Organ of the Voice good; which is a great Advantage in the Pulpit. \* *Aristotle* proves this from the Instance of Old Men, who are cold and dry. For to have a clear and full Voice requires much Heat to dilate the Passages, and a moderate Moisture to Supple and Soften them, Therefore the same \* *Aristotle* asks, *Why those who are of a hot Nature are all big Voiced?* And we learn the same Truth by

\* XI. Sect.  
Prob.  
XXXIV.

\* XI Sect.  
Prob.  
LXV.

\* Lib. de  
Semine  
cap. XVI.

experience of the contrary in Women and Eunuchs, which thro' the excessive coldness of their Constitution as \* *Galen* said, have a very strait Throat, and a very shril Voice: So that when we hear any good Voice, we may immediately affirm it Springs from the great Heat and Moisture of the Breast, which two qualities when they mount up to the Brain destroy the Understanding, but improve the Memory and Imagination, which are the two Powers made use of by good Preachers to take with their Auditory.

\* De Orat.

\* XI Sect.  
Prob.  
XXXVIII.

The eighth Property of a good Orator, as \* *Cicero* said, is to have a Tongue well-hung, glib and well-practised, which is a Gift that cannot light on Men of great Understanding; for to be so ready there is required much Heat and a Moderate Dryness, which is not to be found among the Melancholic, whether Naturally or by Aduſtion. *Aristotle* proves it in asking this Question, \* *Why those who have an Impediment in their Speech are held all to be of a Melancholy Complexion?* To which Problem he answered in my Opinion very ill, saying, the Melancholic have a very strong Imagination, and that their Tongue cannot Walk fast enough for the things their Imagination Dictates, which occasions them to Trip, in their Speech and Stammer. But this comes not from thence; but rather from this, that the Melancholic have always abundance of Froth and Spittle in their Mouths, thro' which disposition they have

have a moist Tongue and Slippery, a thing easie to be discerned, considering that such are observed to be great Spitters. *Aristotle* himself gave this very Reason ; when he enquired. \* *Why some Hesitate and Stammer in Speaking?* To which he Answers, that they have a very cold and moist Tongue, which are two qualities that render it heavy, and as it were paralytic, so that it cannot follow the Imagination fast enough. To remedy which, he says it is good to Drink a little Wine, or before they appear to discourse in presence of the Auditory, to clear the Voice by Hollowing, for thereby the Tongue gets Heat and Dries.

\* I. Sect.  
Prob. LII.

*Aristotle* affirms also that this defect of not Speaking Plain may arise from too much Heat and Dryness in the Tongue, which he proves by an Instance of the Cholerick, who in the height of their Passion cannot Speak a Word, but when they are not vext or provok'd are very Eloquent ; on the Contrary, some Flegmatic Men who can hardly Speak unprovok'd, when they are once heated deliver very elegant Discourses. The Reason of this is manifest, for tho' it be true, that the Heat speeds the Imagination, and the Tongue also, yet this Heat may so exceed that it may destroy the Imagination, and hinder it from finding sharp Words and subtil Answers, and cause the Tongue not to Articulate, from an over great Dryness, as we see from Drinking a little Water, a Man speaks the better.

The Choleric unmoved Speak Well and Readily, because they then have the degree of Heat requisite to the Tongue, and to a good Imagination; but being put into a Passion, the Heat rises a degree higher than it ought, and perturbs the Imagination. The Flegmatic being unprovoked, have a very Cold and Moist Brain; whence nothing offers to their Speech, and their Tongue is relaxed with too much Moisture; but when they are Vext, and their Gall once stirred, the Heat gets a Degree, and quickens their Imagination, which occasions much to offer to be said, and their Tongue is freed from Impediment when once it is Heated. Such have no good Talent in Versifying, for they are Cold of Brain; but when they are Heated, they make better Verses, and with more ease, against those that nettle them: To which purpose *Juvenal* said,

*Si Natura negat, facit Indignatio versum.*

If Nature wanting be to make the Poet,  
Choler alone serves for a Muse to do it.

Thro' this defect of Tongue, Men of great Understanding, cannot be good Orators, nor good Preachers, and particularly inasmuch as the Action requires they should speak sometimes High, and sometimes Low, and that such as are slow Tongued, cannot pronounce



nounce without Bawling with open Throat, which is one of the Things that tire the Auditors: Accordingly *Aristotle* inquires, \* \* XI. Sect. Prob. XXXV.  
*Why those of slow Speech cannot speak Low,* To which he Answers very well, that the Tongue which is as it were Glued to the Palate by the great Moisture, better disengages it self by Force, than if one should gently endeavour it: even as he that would raise a heavy Launce, taking it by the end, would raise it better all at once, and by a Jerk, than in raising it by little and little.

It seems to me I have well prov'd that the good Natural Qualities a perfect Orator ought to have, arise from the Imagination, for the most part, and some from the Memory: and if it be true that the great Preachers of our Times pleased the People because they are furnished with the same qualities we have Spoke of, it follows then, that he who proves an Eminent Preacher, knows very little of School Divinity, and he that is a good School-Divine cannot Preach, thro' the great contrariety that the Understanding carries with the Imagination.

*Aristotle* knew well by experience, that tho' the Orator Studies Natural and Moral Philosophy, Physic, Metaphysics, the Laws, the Mathematics, Astrology, and all the other Arts and Sciences, yet he knows no more of them than the Flowers, and retains only the most received Propositions, without fetching

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from

from the Root the Reason and Cause of any of them ; But he believed the not understanding Divinity, nor the true and essential reason of Things, arose from their not making Search and Enquiry into it. Accordingly he Enquires, *Why, and in what we think the Philosopher differs from the Orator*, since they both Study Philosophy. To which Problem he Answers, that the Philosopher employs his whole Study to find out the Reason and the Cause of each Effect, and the Orator only to know the Effect, and no more. But indeed there is no other Reason of Difference than this ; that Natural Philosophy belongs to the Understanding, of which Faculty the Orators are in Want, and so pierce no deeper in Philosophy than a Superficial Knowledge of the Nature of Things. The same difference is found between the School-Divine, and the Positive, for own knows the Reason of that which concerns his Faculty ; and the other the most received Propositions, and no more. The Case standing thus, it proves a very dangerous Thing ; that the Preacher should have the Office and Authority of Teaching the Truth to Christian people, and the Auditory be obliged to believe it, and yet this Preacher is defective in this Power by which Truths are digged up from their Roots ; we may with justice apply to him these Words of our Saviour.

Nox nocti  
indicat Sci-  
entiam.  
Night unto  
Night  
showeth  
Knowledge.

\* Mat. cap  
XX.

\* *Let them alone, they are Blind leaders of the Blind ; and if the Blind lead the Blind both shall fall*

*shall fall into the Ditch.* 'Tis an intolerable thing to see with what Assurance some pretend to Preach, tho' they Understand not a tittle of School-Divinity, nor have the least Natural disposition to Learn it. St. Paul complains heavily of these Men, when he says, \* *The* <sup>\* 1 Tim. chap. I</sup> *end of the Commandment is Charity, out of a pure Heart, and of a good Conscience, and of Faith, unfeigned: From which some having swerved, have turned aside unto vain Jangling: Desiring to be Teachers of the Law, Understanding neither what they say nor what they affirm.*

The idle Talk and Prating of the German, English, Flemish and French Divines, and the rest of the Northern Nations, has often hazarded the ruin of the Christian Auditory, with all their Skill in Languages, and their Graces and Ornaments of Preaching; because they had not that Understanding proper to find out the Truth. And that they are for the most part unfurnished of Understanding, we have already proved from the Opinion of *Aristotle*, and from many Reasons and Experiments produced to that purpose. But if the English, and German Auditories would have regarded what St. Paul writ to the *Romans*, (who were surrounded and circumvented with false Teachers) it may be they would not so easily have been deceived, \* *Now I* <sup>\* Chap. XVI</sup> *beseech ye Brethren mark them which cause Divisions and Offences, contrary to the Doctrine which ye have Learned, and avoid them; for they that*  
are

*are such, serve not our Lord Jesus Christ, but their own Bellies, and by good Words and fair Speeches deceive the Hearts of the Simple.*

Besides this, we have already proved, that those who are furnished with a good Imagination are Cholerick, Subtil, Malitious, and Cavillers, who are ever inclined to Evil, and know as well how to compass it with great Dexterity and Craft.

*Aristotle demands of the Orators of his time, \* Why do we call the Orator crafty and not the Minstrel nor Actors so? And the difficulty would have grown yet greater, had Aristotle known that Music and Acting are works of the Imagination. To which Problem he answers, that the Minstrils and Stage-Players have no other Aim more than to divert the House, but that the Orator labours to procure something for himself, therefore he has occasion to use Wiles and Fetches, to the end the Audience may not discover his Drift and Design.*

*Such Properties as these have those false Preachers, of whom the Apostle speaks, Writing to the \* Corinthians. But I fear lest by any means as the Serpent beguiled Eve through his Subtilty, so your Minds should be corrupted from the simplicity that is in CHRIST. For such are false Apostles; deceitful workers transforming themselves into the Apostles of CHRIST; and no marvel, for Satan himself is transformed into an Angel of Light, therefore it is no great thing if his*

\* XVIII.  
Sect. Prob.  
IV.

\* II Chap.  
XI.



*his Ministers also be transformed as Ministers of Righteousness, whose end shall be according to their Works.* All which Properties are well known to be the Works of the Imagination, and that *Aristotle* said very well, that the Orators are Crafty, and Cunning, because they always pursue their own Interest.

We have already said above, that those who have a strong and powerful Imagination are of Constitution very Hot, and from this Heat spring three principal Vices in Man, Pride, Gluttony, and Luxury; whereupon said the Apostle, \* *For they that are such, serve not our* \* Rom. XVI. *Lord Jesus Christ, but their own Bellies.* And accordingly they Endeavour to Interpret the Holy Scriptures after such a Manner as agrees best with their Natural Inclination, giving those to understand who know little, that Priests may Marry, that there is no occasion for Lent or Fasting Days, nor that the Sins we commit against God are to be discovered to a Confessor. And tricking them with a wrong Application of Scripture, they Colour their Vices and ill Actions with the Appearance of Virtues, to be by the People esteemed for Saints.

Now that from Heat proceed these three bad Inclinations, and from Cold the contrary Virtues, *Aristotle* proves, saying thus, \* *That* \* XXX. Sect. Prob. I. *from Heat and Cold proceed all the Conditions and Habits of Men, because that these two Qualities alter our Natures more than any other:*

Whence

\*XXIX.

Sect. Prob.

VII.

Whence it comes that Men of great Imagination are ordinarily Lewd and Vitious, for they give themselves up to pursue the bent of their Natural Inclination, and want no Wit or Ability to be lewd. And therefore *Aristotle* asked, \* *Why Man, who has the most Knowledge, is the most unjust of all the other Creatures?* To which Problem he Answers that as Man has a good Wit, and a great Imagination, so he finds out more Ways to do Evil; and as he naturally desires Pleasure, and to be Superior to all, and happier than others, of necessity he must offend, for those things cannot be pursued without doing Wrong to many. But *Aristotle* knew neither how to put this Problem, nor to answer it, as it ought. He might better have ask'd, Why ill Men ordinarily are of the greatest Wit, and amongst them, such as have greater Abilities commit the lewdest Pranks, since it is more Reason that great Wit and Ability should rather incline a Man to Virtue and Goodness than to Vices and Villanies. The Answer to this is, that those who exceed in Heat, are People of great Imagination, and the same Heat that makes them ingenious, tends no less to make them Lewd and Vicious. But when the Understanding predominates, ordinarily the Man inclines to Virtue, because this Power is founded in Cold and Dry, from which two qualities proceed several Virtues, such as Continnence, Humility and Temperance, and

and from Heat the contrary. Which Philosophy if *Aristotle* had understood, he would have known how to Answer this Problem, which demands, \* *What is the Reason that Strolling-Players, Sutlers, Inn-keepers, Vintners, Cooks, Alehousekeepers, Butchers, that is to say, all the Crafts-men of Bacchus, and merry-making, with the several Retainers to Ordinaries, and Gaming-houses, are for the most part of a Lewd and profligate Life?* To which he answers, that being imployed in those Idle Trades they have no leisure to be serious, and so they pass away their time in Debauchery, to which their Poverty contributes, which of it self is wont to lead to many Evils alone. But indeed this is not the true Reason ; rather he might have said, that to act Comedies, and to order Merry-makings, springs from a difference of Imagination, which invites to this manner of Living. And as this difference of Imagination consists in Heat, all such people have very keen Stomachs, and a sharp Appetite to Eat and Drink ; and if they should give themselves to Letters, they would make no Hand of it ; Nay, tho' they were Rich, they would prostitute themselves to these Offices, were they Baser than they are, for each Man's Genius and Disposition runs to the Art that suits best with it. Whereupon *Aristotle* demanded, \* *Why Men are more Con- versant in base Employments if they be their Choise, than in Honest ones, as for Instance to play*  
the

\* XXX.  
Sect. Prob.  
IX.

\* XVIII.  
Sect. Prob.  
VI.

*the Jugler, Mimick, or Trumpeter, but take no pleasure in being Orators or Astronomers? To which Problem he Answers very well, saying, that a Man soon finds to what Art his Natural Disposition leads, because he has somewhat within him that Teaches him; Nay, Nature goes so far with Incentives, that tho' the Art or Employment be so little agreeable, to the Dignity of him that learns it, he applies himself strait to it, and not to other Honorable Exercises.*

But since we have allowed this difference of Wit as improper for the Function of a Preacher, and that we are obliged to give and assign to each difference of Wit, the Science that suits best in particular with it; it is convenient to assign what difference of Wit he ought to have, to whom the Office of Preaching is trusted, which is of so great importance to a Christian State. You are to conceive, that tho' we have already proved, that it implies a Natural Repugnance to associate a great Understanding with a large Imagination and Memory, yet is there no Rule so General in any Art but admits of some limits and exceptions. In the last Chapter but one of this Book, we shall prove at large, that when Nature is strong with all her Forces, and meets no Obstacle, she makes so perfect a difference of Wit, that she unites in one a great Understanding with a great Imagination and Memory, as if those Powers were  
not



not Contrary, or held any Natural Opposition.

The same is the most proper and convenient qualification for the Employment of a Preacher, if it could be found in many persons, but (as we shall declare in the fore-cited place) they are so few, that I have found but one of a hundred Wits under this Consideration. And therefore we must look out another difference of Wit more familiar tho' less perfect than the former. For you are to understand that there is a great Dissension between the Physitians \* and Philosophers in resolving the Temperament and qualities of Vinegar, of Choler adust, and of Ashes; in as much as those things at one time are the effect of Heat, and at another of Cold. And upon this they fell into different Opinions, but the Truth is, that all these things that suffer Adustion, and consume and waste by Fire, are of a various Temperament. The greater part of the Subject is Cold and Dry, but there are other parts intermixt, so subtil and delicate, and of such Order and Heat, that tho' they be little in Quantity, yet they Act with more Efficacy than all the other parts together. Accordingly we see Vinegar, and Melancholy through Adustion pierce and leaven the Earth with their Heat, and close it not, tho' the most part of those Humors are Cold.

\*Galen lib.  
I. Simp. c.  
XV.

Whence

Whence we may gather that the Melancholic by Aduſtion unite a great Underſtanding with a great Imagination; but they all are weak of Memory, becauſe the ſame Aduſtion dries and hardens the Brain. They make good Preachers, at leaſt they are the beſt to be found, next thoſe perfect ones we have ſpoke of; for tho' they are Weak of Memory, their own Invention is ſo large that their very Imagination ſerves them in lieu of Memory and Remembrance, ſupplying them with Figures, and furniſhing them wherewith to Speak, without ſtanding in need of any thing, which they have not, who Con their Sermons Word by Word; for if they make the leaſt Trip, they preſently loſe their Cue, without being provided with Matter enough to recover themſelves.

Now that Melancholy by Aduſtion has this Variety of Temperament, of Cold and Dry, for the Underſtanding, and of Heat for the Imagination, *Ariſtotle* declares in theſe Terms, *That Melancholy Men are of Temper, various and unequal, becauſe the Aduſt Choler is a humor very various and unequal, it being equally capable of Hot and Cold in extreams by turns.*

The Tokens by which this Temperament may be diſcerned, are very evident, their Complexion is of a dark Green or Olive, their Eyes very red, ( *for which Reason he is called a Bloody-Eyed-Man* ) the Head Black and Bald; Fleſh

## Chap. XII. The Tryal of Wits.

241

Flesh hard and hairy, great Veins, are very good Company, and affable, but Lustful, Proud, Stately, Blasphemers, Crafty, Double, Injurious, Friends of ill Doing, and Revengeful. This is to be understood when Melancholy is kindled for if it be cooled, forthwith arise in them the contrary Virtues, Chastity, Humility, Fear, and Reverence of God, Charity, Mercy, and deep Acknowledgement of their Sins, with Sighs and Tears. By reason of which, they live in perpetual War and Strife, without ever enjoying Ease or Rest. Now Vice prevails in them, and then Virtue; but with all these Faults, they are the most ingenious, and able, for the Service of Preaching; and for all sorts of things wherein worldly Wisdom is required; because they have a great Understanding to find the Truth, and a powerful Imagination to perswade. In order to this, let us see what God did when he would fashion a Child in his Mother's Womb, to the end he might be able to discover to the World the coming of his Son, and have the Gift to prove and perswade, that Jesus Christ was the Messiah promised under the Law; and we shall find, that making him of a great Understanding and Imagination, it fell of course; observing the Order of Nature, that he form'd him of this adust and burnt Choler. This will appear

*They are as well short-sighted, through the great Dri-  
ness of the Brain.  
Arist. lib.  
de San. &  
Vigil.*

*But when it pleased God to separate me from my Mother's Womb, and to call me by his Grace, that he might reveal his Son to me. Paul to the Gal. c. I.*  
plain,

R



plain, if we consider with what Fire and Fury he persecuted the Church, and the pain the Synagogues were in, when they saw him Converted, in having lost a Man of so great Importance to themselves, and of such Advantage to the contrary Party.

This also appears by the Reparties full of rational Choler with which he spoke and answered the Proconsuls and Judges that apprehended him, defending his own Person, and the Name of Jesus Christ, with such Skill and Dexterity, as confounded them all. Even though he had an Impediment in his Speech, and was not ready in Utterance; which Property, *Aristotle* says, falls to the Melancholic, by Aduſtion.

The Vices he confessed himself subject to before his Conversion, shew him to have possessed this Temperament. He was a *Blasphemer and Injurious Persecutor*, which are the effects of a great Heat: But the most evident Token importing that he had that aduſt Choler may be collected from the continual Conflict which he confessed was within him, between the Superior and Inferior part, saying, \* *I see another Law in my Members warring against the Law of my mind, and bringing me into Captivity to the Law of Sin.* To which inward Contention we have prov'd according to the Opinion of *Aristotle*, the Melancholic by Aduſtion are subject. True it is, as some Glōſs (and very well) this Conflict arises

\* 1. to Tim.  
chap. I.



arises from the disorder Original Sin has raised between the Flesh and Spirit, though nevertheless being so fierce and constant, I am of Opinion it proceeded also from the inequality of the Black Choler that remained in his Natural Constitution. In effect the Royal Prophet *David* participated (equally) of Original Sin, yet complained not so much of it, as *St. Paul*, but on the contrary affirmed, he found the Inferior Part in Consent with Reason, when he would rejoice in God.  
 \* *My heart and my flesh have rejoiced in the living God.* And as we shall shew in the last Chapter save one, *David* had the best Temperament Nature could give, and, according to the Opinions of all the Philosophers, the same which ordinarily inclines a Man to be Virtuous, without much Contradiction from the Flesh. \* Psalm lxxxiv.

The Wits then that should be made choice of for Preachers, in the first place are those that unite a great Understanding with a great Imagination and Memory, whose Tokens we shall treat of in the last Chapter save one. For want of such, there succeed in their room those that are Melancholic by Aduſtion; who unite a great Understanding with a great Imagination, but are wanting in Memory, and accordingly have no store of Words, nor flow with a full stream before the Auditory. In the third Rank are Men of a great Understanding, without Imagination and Memory, these

these Preach not gracefully, but Preach sound Doctrin. The last (to whom I would not recommend the Preaching Function) are those who join a happy Memory to a vast Imagination, but want Understanding. These draw all the People after them, and hold them well pleased, and in suspense, but when they dream but a little of it, are in a fair way to the Inquisition; because, \* *By good Words and fair Speeches they deceive the Hearts of the Simple.*

\* To the  
Rom. chap.  
XVI.

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## CHAP. XIII.

*That the Theory of the Laws pertains to the Memory; Pleading Causes and Judging them (which is the Practic) to the Understanding; and Governing of a Commonwealth, to the Imagination.*

IT is not without a Mystery, that in the Spanish Tongue this Word *Letrado*, Lettered is a common Term denoting all sorts of Lettered Men, as well Divines, as Lawyers, Physicians, Logicians, Philosophers, Orators, Mathematicians, and Astrologers; nevertheless when it is said, *Fulano es letrado*, such a one is Letter'd, we all understand with one consent, the Skill in the Laws is his Profession, as if it were his proper and peculiar Style, and  
of

of no others. Altho' to solve this Doubt be easy, nevertheless to do it satisfactorily, it is requisite to know first, what the Law is, and what Obligations they are under who apply themselves to the Study of this Profession, to be afterwards made use of in the Employment of Judges or Advocates. The Law (to take it right) is nothing but the reasonable Will of the Legislator, by which he sets forth and declares in what manner such Cases shall be determined, as are ordinarily emergent in the Commonwealth, for conserving the Subjects in Peace, and directing them how they are to live; and what they are to forbear. I said a *reasonable Will*, because it is not sufficient that a King or Emperor (who are the efficient Cause of the Law) declare their Will at any rate, that it may be Law; for if the same be not Just and Reasonable, neither is it nor can it be called a Law, no more than he is a Man, who wants a Reasonable Soul. And therefore it has been agreed, that Kings should enact their Laws with the Advice of very Wise and Understanding Men; to the end they should be right, equal, and good, and the Subjects should receive them willingly, and be the more oblig'd to keep and observe them. The material Cause of the Law, is what is done in such Cases as ordinarily happen in the Commonwealth, after the Order of Nature, and not of utter Impossibilities, or of rare Contingencies. The Final Cause is, to order



the Life of Man, to teach him what to do, and what to forbear, that so being conformable to Reason, the Commonwealth may be preserv'd in Peace. For which end the Laws are appointed to be Written in clear Words, not Equivocal, Obscure, or of divers Senses; without Cyphers, or Abbreviations, but so Obvious and Manifest, that whoever reads them may readily understand and bear them in mind. And because none may plead Ignorance of them, they are appointed to be openly Proclaim'd, that whoever breaks them may be Punished.

In respect therefore of the Care and Diligence observ'd by good Legislators, that their Laws should be just and clear, Judges and Advocates had given them in Charge;

*Thou shalt not do so to the Lord thy God, but what being soever I have Com-manded. observe and do it; thou shalt not add thereto, nor diminish therefrom.*

*That in Actions, or Judgments, none of them should abound in their own Sense, but be directed by the Authority of the Laws.* That is to say, not to dispute if the Law be Just, or Unjust, nor to give it any other

Sense than it naturally bears, according to the Letter. From which it follows, that the Lawyers are to keep close to the Text of the Law, and take the meaning which is drawn from thence, and no other.

This Doctrin being supposed, it is easie to understand whence the Lawyer is called *Letrado*, and other Lettered Men not so; which is to say, he is a *letra dado*, tied to the Letter,



a Man that is not left at liberty to judge according to his own Understanding, but is obliged to follow the very Letter.

Which having been so construed by those who are the best Practised in this Profession, they dare neither Affirm nor Deny any thing concerning the Decision of any Case, if they have not before them the Law deciding it in exprefs Terms; and if at any time they advance any thing of their own Head, interposing their own Authority and Reason, without founding it on the Law, they do it not without Doubting and Modesty; and accordingly we have a common Proverb, *Eru- bescimus dum sine lege loquimur*, importing, that we are asham'd to judge and advise where we have not the Law before us, that determines the matter. The Divines cannot be call'd (in this Sense) *Letrados*, Learn'd, because in Holy Writ, \**The Letter kills, but the* \* II. Cor. III. *Spirit gives Life*. That being full of Mysteries, and abounding with Figures, dark and not obvious to every Understanding: Its Terms and Manner of Speech, of a very remote Signification, from that given by those skilled in the three Vulgar Tongues. Therefore he that interprets it according to the Letter, and takes the Sense that is drawn from the Grammatical Construction will fall into many Errors.

Nor are the Physicians more obliged to submit to the Letter, for if *Hippocrates* and *Galen*, and other Grave Authors of that Sci-

ence affirm a thing, and Experience and Reason shew the contrary, they are not bound to follow them, and the reason is, because in Physic, Experience has more place than Reason, and Reason more than Authority: But in the Laws it happens quite otherwise, for there Authority, and the Decretals have more Power and Prevalence than all the Reasons to the contrary. Which being so, we have a way open to assign the Wit proper for the Laws; for if the Lawyer is to have his Understanding and Imagination determined to follow blindly whatever the Law says, without adding or diminishing, it is certain, this Faculty relates to the Memory, and all they have to do is, to know the number of the Laws, and the Rules of Right, and to bear in mind each in particular by Heart, to reduce to Heads every Case and its Determination; to the end that as any Case occurs, he may know what Law determines it, and in what manner. Therefore it seems to me, that the best Difference of Wit for a Lawyer, is, to have a great Memory, and a small Understanding rather than much Understanding and little Memory; for if he is not to make use of his Wit and Ability, but must have regard to the great number of Laws as they are so distinguish'd from each other, with so many Exceptions, Restrictions, and Enlargements, it is more to the purpose to have by Heart what is determined by the Law in each Case that occurs, than to Discourse or Reason

Reason after what manner it ought to be determined; for one is necessary, and the other impertinent; no other Opinion being sufficient to carry the Point but the decision of the Law. So that it is certain, that the Theory of the Law belongs to the Memory, and not to the Understanding or Imagination; for which reason the Laws are so entirely positive, and the Lawyers have their Understandings so determined by the Will of the Legislator, that they cannot interpose their own Opinion, but where they are in doubt what the Law has declared, when their Clients consult them, they are allow'd to say, I will look for the Case in my Books, which should the Physician say when they come for Cure of any Disease, or a Divine in a Case of Conscience, they would pass for Men of small Ability in their Professions. And the reason of it is, that these two last Sciences have their Definitions and Principles Universal, under which particular Cases are contain'd; but in the Faculty of the Law, each Law contains only one Case, the following Law not depending on it, though they are placed both under one and the same Title. Wherefore it is necessary to have notice of all the Laws, to Study each in particular, and to lay them up all distinctly in the Memory.

However against this Doctrin *Plato* observes a thing very considerable, which is, that in his time that Lawyer was suspected that knew much Law by Heart (finding by Experience they



they never made such good Judges and Pleaders as their Ostentation promised) of which without doubt he reached not the Cause, since he said nothing of it in so proper a place, only he saw by Experience, that the Lawyers of great Memory being to defend a Cause, or give their Opinion in it, applied not the Law so well as became them.

The Reason or Cause of this Effect is not hard to assign from this Doctrin, supposing that the Memory be contrary to the Understanding, and that the true Interpretation of the Laws, to Amplify, to Restrain, and to Analyse them with their Contraries and their Contexts, is done by distinguishing, concluding, arguing, judging, and chusing which Works, (as we have often said already) are Acts of the Understanding; and for the Lawyer of a great Memory it is scarce possible he should possess them.

We have noted elsewhere, that the Memory seems to have no other Office in the Head, than the Trust to preserve the Figures and Ideas of things; and that the Understanding and Imagination are Powers that work with them. So as if the Lawyer have his whole Art in his Memory, and yet be wanting in Understanding and Imagination, he will no more be able to Judge or Plead a Cause than the Code, or Digest it self, which though they contain all the Laws and Rules of Right, yet know not how to Write ever a Letter in the Book.

Further-



Furthermore, though it be true, that the Law ought to be such as its Definition imports, yet is it no less than a Miracle to find things with all the Perfections the Understanding feigns in them. That the Law be just and reasonable, that it foresee and provide against all that may happen; that it be Writ in clear Terms, void of Ambiguities, or Oppositions, and admit no different Senses, is not always to be attain'd, because in a word, it has been established by Man's Council, which is not of sufficient force to provide for all Contingencies, as is seen by daily Experience; for after a Law has been Enacted, upon due Advice and Consultation, in a short time it comes to be Abrogated, because between its Promulgation and Execution a thousand Inconveniences discover themselves, which were never dreamt of, in the Consults of Making it. For which reason, the Law directs Kings and Emperors to think it no shame to mend and correct Laws; because after all, they are Men, and no wonder that they Err. So much the rather, because there is no Law that can comprehend in Words or Sentences all the Circumstances of the Case to be decided; because the Wicked have more Fineness to find out Tricks, than the Good have Skill to try or give Judgment upon them. And therefore it was said, *\* That it is impossible to write Laws or Ordinances of the Senate in such a manner as they shall embrace all Cases that may happen,*

*The  
Thoughts of  
Men are  
fearful, and  
their Fore-  
sight uncer-  
tain.  
Wisdom  
chap. IX.*

*\* L. nec  
leges F. de  
leg.*

*and*

*and therefore it is enough to determine those that ordinarily fall out :* For if there come any other which are not pointed to or decided in the exprefs Terms of any Law ; the Law is not so lame in its Rules and Principles, but if the Pleader or Judge have a good Understanding to know how to apply them, they may find out their true Determination and Defence, and whence to draw them.

If it should so prove that there are more Cases than Laws, it is requisite the Judge or Advocate should have a great deal of Understanding to make new Laws, not any how, but such as from their Consonance to Reason may be received without contradiction. This the Lawyers of a great Memory cannot effect, for if the Cases that Art has thrown into their Mouths are not minced and chew'd beforehand, they are at a loss what to do. The Lawyer of large Memory is compared to a Sales-man; that has in his Shop abundance of Suits ready made, and to fit him that wants, lets him try 'em all, and if none of them will lets do, he lets his Customer go ; but the Lawyer of good Understanding, is like a good Taylor, with his Sheers in his Hand, and his piece of Cloath on the Board, who having taken Measure, cuts out the Suit according to his Size that is to have it. The Sheers of a good Pleader is his sharp Understanding, with which he takes measure of the Case, and Cloaths it with a Law that decides it, and if he finds not one all

all of-a-piece to decide it in exprefs Terms, he makes a Suit of the Remnants and Pieces of the Law wherewith to cover and piece it out.

The Lawyers who are furnifh'd with fuch a Wit and Ability, are not to be ftiled *Le-trados*, feeing they don't Conftitue the Letter, nor are tied to the Terms of the Law; they feem to be rather Legislators, or Counfellors, of whom the Laws themfelves go a begging what they will have them to determine; for if they have Power and Authority to Interpret, to Reftrain, to Amplify them, to draw Exceptions and Failures from them, if they may correct and amend them, it was well faid that they feem to be Legislators. Of fuch a Skill as this it was faid, \* *By the Knowledge*

*of the Law is not meant to have by rote the formal Terms in which they are Written, but to take notice of their full Force and Power.* But to know the Laws, is duly to comprehend how far their force extends, what point they have power to determine; the Reason of them being fubject to many Alterations, upon the fcore of Circumftances of Time, Place, Perfon, Means, Matter, Cause, and the Thing it felf; all which Confiderations diverfify the Determination of the Law. And if the Judge, or Pleader, have not Underftanding fufficient to conclude from the Law, or to take away, or add, what is in exprefs Words in the Law, he will commit many Errors in fticking to the

\* F. de legibus & *Laws* fen. confult. fcire leges.



\* Gloss. in  
l. damni  
pascis, ver.  
aliquas, de  
damno in-  
fecto.

the Letter. Upon which ground it is said,  
\* *The Words of the Law are not to be taken in  
the Jewish manner*; which is to Construe the  
Letter, and take only the literal Sense.

From what has been said we may conclude,  
that Pleading is a Work of the Understanding,  
and that if the Lawyer have a great Me-  
mory, he is not in the least able to Judge or  
Plead, because of the Contrariety of these  
two Powers, and that is the reason why the  
Lawyers of great Memory, as *Plato* observ'd,  
defend not Causes well, nor apply the Laws  
as they ought. But here arises a Difficulty  
in this Doctrin, and that in appearance no  
slight one, That if it be true that the Under-  
standing is that which puts the Case in the  
Law, and determines the same by distinguish-  
ing, limiting, amplifying, inferring, and an-  
swering the Arguments of the contrary Part,  
how is it possible that the Understanding  
should do all this, if the Memory present not  
all the Law to it; for as we have said before,  
it is order'd, *That in Actions and Judgments  
no Man is to follow his own Sense, but is to be led  
by the Authority of the Laws*. According to  
this, he must first know the whole Body of  
the Law, and all the Rules thereof, before he  
be able to meet with what is for the purpose  
in his Case, for though we have said the Plea-  
der of good Understanding is Master of the  
Laws, yet all his Reasons and Arguments  
must be built on, and drawn from the Prin-  
ciples



ciples of that Faculty, without which they are of no force or validity. But to be able to do this there ought to be a vast Memory to keep and retain so great a number of Laws as are Writ in the Books. This Argument proves it necessary for an accomplished Pleader to have a great Understanding joined with a good Memory. All which is confessed, but what I would say, is, that since a great Understanding with a good Memory is not to be met with (because of the Repugnance there is between them) it is better that the Pleader be provided with a good Understanding, and an indifferent Memory, than to have a great Memory with a small Understanding; seeing that to supply the Defect of Memory, there are many Remedies, such as Books, Tables, Alphabets, and several other Inventions of Men; but if the Understanding be defective, there is no Remedy to be applied to that. Besides, *Aristotle* said, that Men of great Understanding, though they be deficient in Memory, have yet a great Remembrance, by means of which they retain confused Notices of all they have seen, heard, or read, revolving upon which; and running them over, they come to recollect themselves: And tho' there be not so many Expedients to represent the whole Body of the Law to the Understanding, yet the Laws are so grounded upon right Reason, that the Antients, as *Plato* reports, called the Law it self by the Name of

Prudence

Prudence and Reason. So that the Judge or Pleader that is furnished with a good Understanding when he is Judging or giving his Opinion, though he hath not the Law before him, shall yet commit fewer Errors, because he hath with him the Instrument made use of by the Emperors in forming the Laws themselves. Accordingly we see it often happen, that a Judge being a Man of ready Wit pronounces a good Sentence without knowing the Decision of the Law, and afterwards finds the same so answered in his Books ; and this we see happens also to Pleaders, when they give their Opinion in a Case without Studying.

The Laws and the Rules of Right well considered, are the Spring and Source whence the Pleaders draw their Arguments and Reasons to prove what they pretend ; which Work for certain is performed by the Understanding, of which Power if the Pleader be unprovided, or have it in a very low degree, he will never have Skill to form an Argument, though he knew all the Law by Rote. We see plainly that this befalls those that Study the Art of Rhetoric (wanting the Ability proper for it) that though they learn without Book the Topics of *Cicero* (which are the Fountains whence flow the Arguments that are to prove each Problem by the Affirmative and Negative) yet they never know how to raise an Argument : And others of greater Wit  
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and Ability there are, who without seeing a Book, or learning the Topics, raise a Thousand Arguments accommodated to the Case in question. The same comes to pass in Lawyers of good Memory, who can recite the whole Text of the Law very faithfully, and yet out of the vast Body of Laws know not how to draw one Argument to ground their Opinion upon: On the other hand there are others who never Studied hard at *Salamanca*, and yet without poring on Books, or taking their Degrees, work Wonders when they come to plead a Cause. Hence we understand how much it imports the Commonwealth, that there should be a Choice and Trial of Wits fit for the Sciences, since there are some who without Art understand what ever they are to do, and others with a Cartload of Precepts and Rules, commit a Thousand Absurdities, because they have not the Disposition which the Practice requires. So then if to Judge and Plead is to be performed by Distinguishing, Concluding, Arguing, and Chusing, it stands with Reason, that he who applies himself to the Study of the Law, should be furnished with a good Understanding, since these Works are the Effects of that Power, and not of the Memory or Imagination.

How to find whether the Youth have this Difference of Wit, or no, is worth knowing, but it will be fit before-hand to distinguish

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guish the Qualities possess'd by the Understanding, and how many Differences it Embraces, to the end we may know more distinctly, to which of these Differences the Study of the Law belongs.

de c. As to the first it is to be noted, That though the Understanding be the most Noble Faculty in Man, and of the greatest Dignity, yet is there not any that is so easily led into Errors about Truth as that. \* *Aristotle* attempted to prove it, affirming, That the Sense is ever true, but that for the most part the Understanding reasoned ill. Which is plainly seen by Experience, for were it not so amongst the Divines, the Physicians, the Lawyers, and Philosophers, there would not be so many Dissentions, so Divers Opinions, such Variety of Judgments and Conceits upon every Point, there being no more than one Truth.

Whence it arises, that the Senses have so great a Certainty in their Objects, and that the Understanding is so easie to be imposed upon on its part, is not hard to conceive, if it be considered, that the Objects of the Five Senses, and the Species by which the Objects are known, have a real, firm, and stable being by Nature, before they are known; but what Truth the Understanding has to Speculate, if the Understanding does not give it a Frame and Fashion, has no formal Being of its own. All lies dispersed and loose

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in the Materials, like a House resolved into Stone, Earth, Timber and Tiles, with which so many Errors may be committed in Building as there are Men that undertake to Rebuild it, with an ill Imagination. The same thing happens in the Building raised by the Understanding, in framing of a Truth : For all, except those that have a good Wit, will commit a Thousand Absurdities, with the self-same Principles. Hence comes that great Diversity of Opinions found among Men, concerning the same thing ; for every one gives it a Form and Figure, according to his Understanding.

From these Errors and Opinions are the Five Senses exempt, for neither the Eyes make the Colour, nor the Taste the Savours, nor the Touch the Tangible Qualities, but the whole is ordered and compounded by Nature, before any one of the Senses knows its Object.

Because Men are not well acquainted with this wretched Condition of the Understanding, they so confidently give their Opinion, without knowing certainly what kind of Wit theirs is, whether it forms the Truth well or ill. And if it be not so, let us ask some Men of Letters, who after they have Writ down and Confirmed their Opinion with many Arguments and Reasons, and have after changed their Sentiments and Opinions at another time, when or how they

can be assured that they have found out the Truth at last? The first time, as they themselves confessed, they have failed, seeing they unsaid all that they said before. And for the second, I affirm, that they are to be yet more distrustful of their Understandings, because they are to suspect that that Power, which already once so ill framed the Truth in Confidence of its Arguments and Reasons, may yet again slide into Error, when it is supported by the same Reason. More especially because it is often seen by Experience, that the first Opinion is more Probable, and the latter they take up with, is worse and less Probable.

They think it a sufficient Token that their Understanding lights upon the Truth, when they perceive it enamoured of such a Figure, and that there wants not Arguments and Motives to move it to conclude in that sort; but in effect this is a Fallacy, because there is the same Correspondence between their Understandings and its false Notions, as there is in each of the other Inferior Powers, with regard to their Objects: For if we ask the Physicians, What Meat is best and most

\* Hipp. de  
aliment.

\* savory of all in use among Men? I believe they would answer, There is not any (that for Distemper'd Men and weak Stomachs) that is absolutely good or bad, but that it is such as the Stomach that receives it: Since

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there are Stomachs, according to \* *Galen's* \* Lib. I. de alim. fa. cap. I. Saying, that better brook Beef than Hens and Trouts; and others, that have an Aversion for Eggs and Milk; and some who love them to the Excess of hurting themselves. And for the manner of dressing Meat, some affect Roast, others Boil'd; and in Roast, some like it with the Blood running: and others, dried and burnt to a Coal. But what is most considerable, is, that the same Meat eat to day with a great Gusto and Relish, to morrow will be Nauseated, and a worse longed-for. All this is to be understood, when the Stomach is good and sound; for if it be out of order, and affected with the Green Sicknes; which the Physicians call *Pica*, or *Malacia*, then the Appetite hunts for things which Humane Nature abhors, as Chalk, Earth, and Coals, which have a better Relish with such than Hens or Trouts.

If we pass to the Generative Faculty, we shall find therein as many Appetites and Varieties; for some Men there are who affect a Homely, and abhor a Handsom Woman; and others are better pleased with a Fool, than a Wise Woman; some who love a Lean, and hate a Fat one; even Silks and a gay Dress displease those, who run mad for one in Rags: This is to be understood when the Parts of Generation are sound; for if they are attended with the Disease of the Stomach, called *Malacia*, or the Green-Sicknes, they



they Lust after Bestial Uncleanneſſes. The ſame happens in the Sensitive Faculty, for of the tangible Qualities, Hard and Soft, Rough and Smooth, Hot and Cold, Moiſt and Dry, there is none of them all that equally pleaſes the Touch of every Man ; becauſe there are ſome who ſleep better on a hard Bed than a ſoft, and others again better on a ſoft than a hard.

The ſame Varieties of Guſts and ſtrange Appetites are found in the Compoſitions of the Underſtanding ; for if we aſſemble together a Hundred Men of Letters, to whom we propoſe ſome Doubt, each of them will give a ſeveral Judgment, and Reason upon it in a particular manner ; One and the ſame Argument will appear to one Sophiſtic, and to another highly probable, and to a third as concluding as if it were a Demonſtration. And this not only holds true in ſeveral Underſtandings, but we ſee by Experience, that one and the ſame Reason concludes the ſame Underſtanding at one time, and not at another. Inſomuch, that Men change their Opinions every day, ſome gaining in proceſs of Time a more delicate Wit, come to diſcern the Defects of their Reason, by which they were led before ; and others loſing their good Temperament of Brain, abhor the Truth, and embrace falſe Notions.

But if the Brain happens to be tainted with the Evil called *Malacia*, then we ſhall ſee



see strange Judgments and Compositions, false and weak Arguments will prevail more than the strongest and most probable; to a good Argument they will find an Answer, and submit to a bad; from the Premises whence a right Conclusion might be drawn, they will collect a wrong; and by strange Arguments and extravagant Reasons support their ill-grounded Fancies. Though this Doctrin be most certain and true, yet we may give it a greater and stronger Demonstration; if we draw some Instances out of Holy Writ, which will at first sight shew us the good and the bad Arguments of each, arising from good or bad Understandings. And because the most ordinary Defect is, when from good Premises they draw an ill Conclusion (which is the greatest Absurdity that can be committed) I shall report that Parable of *St. Matthew*, which tells us, That a certain Man undertaking a Journey into a far Country, called his Servants, and delivered to them his Goods, to one he gave Five Talents, to another Two, and to another One. Then he that had received the Five Talents was so industrious as to double them; the like did the second; but the third went and digged in the Earth, and hid his Lord's Money. After a long time the Lord of those Servants cometh and reckoneth with them. And so he that had received Five Talents, came and brought other Five Talents, say-

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ing, Lord thou deliveredst me Five Talents, and behold I have gained besides them Five Talents; he also that had received the Two Talents said the same; but he that received One, came and said, Lord, I knew thee that thou wer't an hard Man, reaping where thou hast not sown, and gathering where thou hast not strowed, and I was afraid, and went and hid thy Talent in the Earth; Lo here thou hast that is thine. The Master displeased with this Account, thus seems to Expostulate the Matter with him: For the self same Reasons you make use of, you ought to have taken care to have doubled your Talent; for if I am a hard Man, and reap where I sow not, and gather where I strow not, it will follow rather of course, you were to labour with the more diligence to improve your Talent, to please and pacify me as the others have done, and not to sleep away thy time, as if I were an easie Man, and minded nothing less than making the best of my Own. Accordingly, says the Text, *I will judge thee out of thy own Mouth, thou wicked and slothful Servant; thou knowest that I reap where I sowed not, and gather where I have not strowed, thou oughtst therefore to have put my Money to the Exchangers, and then at my coming I should have received mine own with Usury.* 'Tis a thing so common among Men of little Understanding, to draw a false and contrary Conclusion from  
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found and true Premises, that there is nothing more Ordinary.

There are other Understandings no less awkward than these : For when they are to defend their Assertions, and prove any thing they offer, they alledge Reasons that make against them, not knowing what they do : Of this sort are those who shall say to God at the Day of Judgment, in excuse of themselves, when they are to be Condemned, *Lord, Lord, have we not Propheesied in thy Name? Have we not cast out Devils in thy Name? Have we not wrought Miracles in thy Name?* Which is even as if a Gentleman that had committed High Treason against his Prince and his Crown, for his Defence should alledge, that he had received a Thousand Favours from his Hands, and that from a low Degree, he had made him one of the Grandees of his Kingdom, and Governor of many Cities and strong Places ; which Reason, as there is nothing more absurd, serves only the more to exasperate him, and to hasten his Execution. Which appears plainly from these Words, *If my Enemy had done this, surely I would bear with him, but thou that eatest like a Friend at my Table, &c.* Such Persons are accustomed to insist on Reasons, and extravagant Excuses, that are nothing to the purpose, but only because they come first to hand.

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There is another sort of Understanding amongst Men of as ill a Make as that before spoke of; for although they have before their Eyes the true Premises, they know not how to draw a Conclusion from them. Therefore the Gospel recounts, that the Disciples of *Jesus Christ* wanting Bread, and despairing of being fed, our Lord said to them, *What reason you among your selves, because you have brought no Bread? Do you not yet understand, neither remember when I brake the five Loaves among five thousand, how many Baskets full of Fragments took ye up? They say unto him twelve. And when the seven among four thousand, how many Baskets full of Fragments took ye up? And they said seven. And he said unto them, How is it that ye do not understand?* The Centurion had a much better Understanding to draw Conclusions, since he knowing the Omnipotence of *Jesus Christ*, would not suffer him to take the Pains to go to his House to heal one of his Servants; but begged him to do it in the very Place where he was, though so distant. And having seen the Earthquake, and all that happened upon *JESUS CHRIST's* dying on the Cross, from these things that served him in the Nature of Premises, he strait drew this Conclusion; *Truly this was the Son of God*: From whence others, for want of his Understanding, would draw a Thousand Absurdities. But what is most surprising



zing in this Case, is, that the Children of *Israel* being of a good Capacity, and so well acquainted with Holy Writ as they were, and the signs proving *Jesus Christ* was the true *Messiah* promised in the Law, being so clear and evident, they could not draw the same Conclusions the Centurion did, nor know their Lord, *For if they had known him,* says St. Paul, *they would not have Crucified the Lord of Glory.* Of which *Isaiah* gives the reason in plain terms; *Make the Heart of this People* (said he) *fat, and make their Ears heavy, and shut their Eyes.* From which Words the Prophet gives us to understand, that the People of *Israel* had before a very exquisite and nice Understanding, and that it was dulled by their Sins; that they had had a good Sight, but that it was darkned; that they once heard very well, but were become deaf: So that it was no wonder that from so strong Premises before their Eyes, they drew not the same Consequence as the Centurion; for though he saw, they saw not; though he heard, they heard not; and tho' he understood, they understood not.

There is also another kind of Understanding, which draws the true Conclusion; but very slowly, which is a kind of after-Wit, when the Opportunity is lost, or as some after the dispute is over, would fain begin the same again; in order to make use of a pertinent Reply that came after into their mind,  
and

and of which they never thought in the heat of their Dispute : The same happened to the two Disciples that were passing with *Jesus Christ*, towards the Village of *Emaus*, when he said to them ; *O fools and slow of Heart to believe all that the Prophets have spoken.* There are others on the contrary, so quick in drawing a Conclusion from so few Premises, and those so weak, that all are surprized at it : Such was *Nathaniel*, of whom our Lord said, *Behold an Israelite indeed, in whom there is no guile.* Which *Nathaniel* hearing, ask'd him, *Whence knowest thou me?* To which *Jesus Christ* answered, *Before that Philip call'd thee, when thou wa'st under the Fig-tree, I saw thee.* *Nathaniel* replied, *Rabbi, thou art the Son of God, thou art the King of Israel.* *Jesus Christ* answered and said to him, *Because I said unto thee, I saw thee under the Figtree, believest thou ? thou shalt see greater things than these.* To which Grave and Learned Men having regard, endeavour to give their Opinion, without shewing the Reasons upon which they were grounded, because it is well known that Authority has no more force than the Reason upon which it is raised ; and as the Arguments conclude indifferently on the one side and the other, because of the Difference of Understandings each Man frames a Judgment of the Reason, according to the Understanding he has : Whereupon it passes for more gravity to say, such is my

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Opinion for certain Reasons which have moved me, than to produce the Arguments on which he relied.

But if they are driven to render Reasons for their Opinions, they forget none of them, how slight soever, insomuch that that which they little thought of, has sometimes better effect, and convinces more strongly, than that which they took to be the best. In which appears the Wretchedness of our Understanding, that Composes, Divides, Argues, and Reasons, and at last, when it is near the Conclusion, is without Proof, or Light, to know if its Opinion be true or no.

This Uncertainty Divines are under in matters that are not of Faith, for when they have reasoned well, they have no infallible Proof, or any evident success that discovers which Reasons are best; so that each Divine gives his Opinion as well grounded as he can. And provided he answer in appearance the Contrary Arguments, he comes off with Honour, and there is no more to be hoped for from him. But unhappy are the Physicians, and Generals of Armies! For after they have concluded well, and overthrown with powerful Arguments the Foundations of the contrary Opinions, they wait the Success; if it be good, they pass for able and approved, but if bad, all the World cries out, that they built upon false Grounds.



In Matters of Faith, which the Church proposes to us, there can be no Error, because God who knows how uncertain the Reasons of Men are, and how easily they are deceived, has not permitted that things so high and of so great importance should depend on our only Determination; but where Two or Three are gathered together in his Name, with the Solemnities of the Church, he is present in the midst of them to preside in the Act, where he approves what they say well, and rejects their Errors, and reveals what can't be discover'd by the reach of Human Understanding. The Proof of the Arguments concluding in Matters of Faith, is to consider, if that which they infer, and conclude, be the same thing that the Catholic Church teaches and declares; for if they can gather any thing to the contrary, it is an infallible Sign that these Reasons are naught: But in all other Questions where the Understanding has the liberty to Judge, they have not yet found the means to know what Reasons are concluding, nor when the Understanding composes the Truth well. We only depend on the good Consonance they have; which is an Argument very liable to Err, because there are abundance of False things, that have a fair Appearance of Truth, and prove stronger than the truest.

Physicians and Generals have Success and Experience for Proof of their Reasons: For if



if Ten Captains prove by Reasons that it is best to give Battel, and as many on the other side defend the Contrary; the Success will justify the one, and set aside the other Opinion: And if Two Doctors dispute whether the Patient will live or die, it will appear by his Death or Recovery which had the best Reason of the Two. Nevertheless for all that, the Success is not yet a Proof sufficient; for whereas the same Effect hath many Causes, the Success may well be by means of one Cause, and yet the Reasons be grounded upon a Contrary.

\* *Aristotle* says also, That to know what Reasons conclude, it is good to follow the received Opinion; for when many Wise and Considering Men affirm the same thing, and conclude all from the same Reasons; it is an Argument, though it be but Topical, that they are concluding, and that they comprehend well the Truth. But if it be well considered, this Proof is still very Fallacious and Deceitful; for in the Force of the Understanding, weight avails more than number, for it fares not here, as in bodily Forces, where many Hands joined, can do much to lift up a Weight, and a few but little. But to discover a hidden Truth, one piercing Understanding alone, shall do more than a Hundred thousand, that are not: And the reason of it is, because the Understandings help not one another, neither of many make one, as  
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Lib. I.  
Top.

it fares in Bodily Forces. Therefore well said the Wise Man, *Provide thy self with many Peace-makers, but with one Counsellor of a thousand.* According to which Opinion, *Heraclitus* spoke pertinently when he said, *One to me is as good as a Thousand.* As for Causes and Pleadings each Advocate gives his Opinion the best grounded upon Law he can; but after having well discoursed, he cannot know certainly by any Art if his Understanding has composed such a Judgment as true Justice requires; for if one Lawyer proves in form of Law, that the Plaintiff is in the right, and the other denies it also by way of Law; by what Expedient shall it appear, which of the two Advocates Reasons better? The Sentence of the Judge makes no Demonstration of true Justice, nor can it be called Success, because his Sentence amounts to no more than an Opinion, and he does no other than fall in with one of the Council. And to increase the number of Learned Men in the same Opinion, is not an Argument to believe that their Sentiment is the Truth; for we have already said and proved, that many weak Capacities (though they join together to discover some dark and hidden Truth) shall never arrive at the point, or degree of Strength, as a single one that is of a deeper Reach.

And that the Sentence of the Judge makes not Demonstration of the Truth, is clearly  
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seen, in that it is reversed in a Higher Court, where they very often Judge after another manner; and what is yet worse, it may happen that the Inferior Judge may have a better Understanding than he before whom the Appeal lies, and his Opinion may chance to be more conformable to Reason. That the Sentence of the Superior Judge is no more a sufficient Proof of Justice is a thing yet more manifest; for we see every day that in the same Cases (without adding or diminishing any thing) and from the same Judges quite contrary Sentences issue. And he who has already been once mistaken, in confidence of his own Reasons, may very well be mistaken again; so that his Opinion is the less to be depended upon, because, *He that is Once in the Wrong, is ever presumed in the Wrong*, says the Wise Man. Pleaders observing the Diversity of Opinions amongst the Judges, and how each is sway'd by the Reason that seems most to prevail with him, and that sometimes they are concluded by one Argument, and sometimes by another quite contrary, thereupon they boldly undertake to defend any Cause indifferently in the Negative or Affirmative; the rather, because they see by Experience that on one side and the other they may obtain Sentence in their Favour. And so it comes to be Verified, what Wisdom has said, *That the Thoughts of Men are full of Fear, and their Foresight Uncertain.* The Remedy then  
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for this, since the Reasons of the Law remain without Proof and Experience, is to make choice of Men of great Abilities to be Judges and Pleaders, inasmuch as *Aristotle* says the Reasons and Arguments of such are as firm and riveted as Experience it self. And by such a Choice it seems that the Commonwealth may be better secured, that her Officers shall administer Justice. Whereas if (as it has been used) the Door be open for all without distinction to enter and possess those Posts, without making Trial of their Wit, the Inconveniences we have noted will happen every day.

By what Signs it may be known, that he who would apply himself to the Study of the Laws, has the Difference of Wit required for this Science, we have heretofore in a manner explained; but to refresh the Memory, and prove it more at large, we must know, that when the Child who learns to Read shall know well his Letters, and shall readily give the sound to each, after the order of the Alphabet, it is an Indication of a good Memory; for it is certain, that such a Work as this, is neither performed by the Understanding nor Imagination; and that it is alone the Office of the Memory, to preserve the Figures of things, and to report the Name of each, as there is Occasion: And if he has a great Memory, we have already prov'd, that by consequence he wants Understanding.



To Write a running fair Hand, as we have noted, discovers the Imagination; so much that the Child who in a few Days knows how to hold his Hand upon his Paper, to draw his Lines strait, and to cut all his Letters even, and in good Form and Figure, gives Proof of a mean Understanding, because this is the Work of the Imagination, and these two Powers have a great Contrariety between them, as we before noted.

And if being set to Grammar, he learn the same with ease, and in a short time he makes good Latin, and Writes Epistles Elegantly, with the round Cadences of *Cicero*, he will never prove either a good Judge or Pleader, because it is an indication he has a good Memory, and without a Miracle he will be defective in his Understanding: But if he be unwearied in Plodding on the Laws, and stay a long time in the Inns of Court, he will not fail to be a famous Reader, and to be followed by abundance of Hearers; for the Latin Tongue is very agreeable in the Chair, and to Read publickly with great Applause, there will be occasion of many Allegations, and to muster up in every Law, all that has been Written upon it; to which purpose the Memory is of much more use than the Understanding; for though it be true, that in the Chair he is to Distinguish, Infer, Argue, Judge, and Chuse; to gather the true Sense of the Law; yet in the end, he puts the Case

as best likes him, raises what Objections, and solves them how he pleases, and gives his Opinion as he will, without any gain-saying; for which things a mean Understanding is sufficient. But when one Pleader speaks for the Plaintiff, and another for the Defendant, and a third Lawyer fills the Place of a Judge, this is like a Fight with drawn Sword, and where they cannot speak so at random as when they fight in the Air without an Enemy.

If the Child advance not much in Grammar, it is to be suspected that he has a good Understanding, and therefore I say suspected, because it does not necessarily follow, that he who can't learn Latin, hath a great Understanding. Seeing we have proved before, that Children furnished with a strong Imagination, shall never attain any Perfection in that Tongue. But that which may best discover this, is, Logic, for this Science bears the same proportion with the Understanding, as the Touchstone does with Gold. Accordingly it is most certain, that if he who makes his Course in Philosophy, does not begin in a Month or two, to Reason, and raise some Objections, and if there come not to his mind Arguments and Answers upon the matter treated of, he has no Understanding at all; but if he prove towardly in this Science, it is an infallible sign, that he has the right Understanding for the Law, so that he may out of Hand apply himself to it, without the  
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least scruple. Though I should think it better first to run through the Art ; for Logic is no more to the Understanding, as we have already said, than the Clogs which are clapt on the Feet of an untrained Mule, going with which some time, he takes to a more steady and agreeable Pace. The same march our Understanding makes in Disputes, being bound up by the Rules and Precepts of Logic.

But if the Child which we have examined speeds not well in the Latin Tongue, nor in Logic, as he ought, it must be considered, if he be not provided with a good Imagination, before we take him from the Study of the Laws, for herein is found a great Mystery, and it is good that the Republic know it ; it is that there are some Lawyers, who being in the Chair, work Wonders, in Interpreting the Laws, and others in Pleading ; but if you put the Staff of Office in their Hands, you shall find them no more able to Govern, than if the Laws had never been made for any such thing. On the Contrary, there are others, who with two or three misunderstood-Laws, which they learn'd at *Salamanca*, if they should be put into any Command, would acquit themselves to Admiration. At which effect some Curious Wits are Surprized, because they dive not into the Cause from whence it springs. For the Reason of it is, that to Govern belongs to the Imagination, and not to the Understanding, or



Memory. And that this is the Case, may be plainly proved, considering that the Commonwealth is to be maintained by Order and Consent of Parts, every thing being in its due Place, so that all joined together falls into a good Figure and Correspondence. This we have proved many times before is a Work of the Imagination, nor is it much more to the purpose to make a great Lawyer a Magistrate, than to make a Deaf Man a Judge of Music. This is to be understood ordinarily, and not to be taken for a General Rule. For we have already proved, that Nature may join a great Understanding with a great Imagination, so that in such a Case, it would not be inconsistent, but that the same Person might prove an Excellent Pleader, and a famous Governor; and we heretofore discovered that Nature being found strong with all the Powers she can have, and labouring in a well disposed Matter, may produce a Man of great Memory, Understanding, and Imagination, who Studying the Laws, may prove a Famous Reader, an Accomplished Pleader, and no less Admirable a Governor. But Nature makes so few such, as this cannot well pass for a General Rule.



## CHAP. XIV.

*That the Theory of Physic belongs part to the Memory, and part to the Understanding; and the Practice, to the Imagination.*

AT the time that *Arabian* Physic flourished, there was a Physician highly Celebrated, as well for his Reading, as Writing, Arguing, Distinguishing, Answering, and Concluding; of whom it was thought, in respect of his great Skill, that he was able to Raise the Dead, and Cure all kinds of Diseases. And yet the contrary came to pass, for he never took the Cure of any in Hand, but they Miscarried; at which being vexed and ashamed, he turned Friar, complaining of his ill Fortune, without being able to understand the true Spring and Cause of it. And because the freshest Examples stronglier prove, and make most Impression on the Senses, it is the Opinion of many Grave Physicians, that *John Argentier*, a Modern Physician of our Time, has much excelled *Galen* in reducing the Art of Physic to a better Method; and yet notwithstanding 'tis reported of him, that he was so unsuccessful in his Practice, that not one Patient of all his Country, or Acquaintance, durst venture to take Phy-

fic from him, so much they apprehended his ill-Success. Hereat the People have reason to be surprized, being taught by Experience, not only in those whom we have just mentioned, but in many others also, which they see every day, that every Physician, that is a great Clerk, is not the ablest Practitioner. *Aristotle* attempted to give the Reason of it, but in my Opinion he has failed. He thought the Reason that Physicians of his time, were not so Successful in their Practice, sprung from their General Notice of Man in common, and their Ignorance of the Nature of each Particular Constitution; contrary to the Emperics, whose Care and Study was to know the Idiosyncracies of particular Men, passing over the General Knowledge: But he was without Reason; for both the one and the other exercised themselves in Particular Cures, and laboured what they could to find out the Nature of each Constitution in Particular. The Difficulty then is to understand, why the most Learned Doctors, though they employ all their Lives in the Working of Cures, never become Excellent in the Practice; whereas others who are but Ignoramus's, with three or four Rules of Physic, learnt in the Schools, can do greater Cures in less time.

The true Answer to this Doubt is not so easy to be found, seeing that *Aristotle* failed in it, though he spoke in a manner something  
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to it: But we, keeping to the Principles of our Doctrin, shall deliver the same more fully.

You are to know then, that the Perfection of a Physician consists in two things, which are as necessary to carry him on to the end of his Art, as two Legs to go without Halting. The first is to know from a right Method the Precepts and Rules of Curing Man in common, without descending to Particulars. The second is, to be long Exercised in the Practice of Physic, and to have Visited a great Number of Patients; for neither do Men differ so far from one another, but that in many things they agree, nor are they so like neither, but there are in them certain Idiosyncracies, of such a Nature, that they cannot be told, nor writ, nor taught, nor gathered, so as to be reduced to Art; but to know them is only granted to him that hath often seen and had them in handling. Which may be easily conceived, considering that Man's Face being composed of so small a number of Parts, as are two Eyes, a Nose, two Cheeks, a Mouth, and a Forehead, which yet Nature hath diversified in so many Compositions and Combinations, that were a Hundred thousand Men assembled together, each one has a Countenance, so peculiar and proper to him, that it is a great Wonder, if there appear two that wholly Resemble.

Gal. lib.  
IX. Meth.  
cap. IX.

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It fares the same with the Four Elements, and the four First Qualities, Hot, Cold, Moist, and Dry, from the Harmony of which springs the Life and Health of Man, and of so small a Number of Parts, Nature makes so many disagreeing Proportions, that if a Hundred thousand Persons were begot, each would have his State of Health so proper and peculiar, that if God miraculously should on a sudden change the Proportion of these four First Qualities, they would all remain Sick, except it may be two or three, who by great Chance would have the same Harmony of Temperament. From whence two Consequences may be necessarily inferred; the first, that every Man who shall fall Sick, is to be Cured conformably to his particular Proportion; so that if the Physician restore him not to his first Proportion of Humours and Qualities, he shall never be well Cured. The other is, to perform this as it ought, there is need that the Physician should have seen and dealt with the Patient several times in his Health, by feeling his Pulse, inspecting his Urine, the Colour of his Visage, and Complexion, to the end that when he falls Sick, he may judge how far he is off from Health, and to what Point he is to restore him by his Remedies.

As to the first Point, which is to understand and know the Theory and Composition of the Art, *Galen* says, it is necessary to have

have a great Understanding, and good Memory ; because Physic partly consists of Reason, and partly of Experience, and History ; for one he must have Understanding ; and for the other, Memory ; and because it is very difficult to join these two Powers in a Predominant Degree, of Necessity the Physician must be defective in the Theory ; accordingly we see a great many Physicians very learned in *Greek* and *Latin*, great Anatomists, and Botanists (which are Works of the Memory) that being put to Argue, Dispute, and Search out the Reason, and Cause of each Effect (all which belong to the Understanding) cannot Skill thereof. The contrary happeneth in others, who shew abundance of Wit and Capacity in the Logic and Philosophy of this Art, and if they be put to *Latin* and *Greek*, to Plants, and Anatomy, never come off with Credit ; because they are destitute of a good Memory. For this reason \* *Galen* says, That it is no matter of Wonder, that in so great a number of Men that Study Physic, there are so few good Physicians ; and giving the Reason of it, he says, That a Wit requisite to this Science is hardly to be found, neither a Master that can teach it in Perfection, nor a Scholar that Studies it with sufficient Care and Exactness. But with all these Reasons, *Galen* goes groping, because he did not punctually know wherein it lay, that no Man is Master of Physic in Perfection.

\* De Ord.  
lib. suorum.

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Yet in saying that hardly is found among Men the Wit this Science requires, he said true; but he has not specified wherein the Difficulty lies, as we will do; namely, because it is so difficult to unite a great Understanding with a good Memory, no Man is consummate in the Theory of Physic. And because there is a Repugnance between the Understanding and Imagination (to which, as we shall prove, the Practice and Skill of Curing with Certainty belong) rarely is found a Physician that is an able Theorist, and a great Practitioner, at once; nor on the contrary, one that is an able Practiser, and expert in the Theory. But that the Imagination, and not Understanding, is the Power of which the Physician makes use, in the Knowledge of the Cause and Cure of particular Diseases, is very easy to prove, supposing the Doctrin of *Aristotle*; who says, That the Understanding cannot know Individuals, nor distinguish one from the other, nor discern the Time and Place, nor other Particularities, which make Men disagree amongst themselves, and that each one is to be Cured after a different manner, and the reason of it is, (according to what Vulgar Philosophers deliver) that the Understanding is a Spiritual Faculty, which cannot be affected by Singulars, as being material. For this cause *Aristotle* said, That the Sense is of Particulars, and the Understanding of Universals.

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If then Cures are of Particular Persons, and not of Universals (which are both Ingenerable and Incorruptible) the Understanding will appear to be a Power very impertinent in working of Cures.

The Difficulty lies in discerning, why Men of great Understanding cannot have good outward Senses for Particulars, these two Powers being so contrary one to the other; and the Reason is very clear, which is this, that the Exterior Senses cannot act well, if not assisted by a good Imagination.

Which we may prove from the Opinion of \* *Aristotle*, who being to declare what the Imagination is, says it is an Impression struck from the Exterior Sense; in the same Nature as Colour (multiplying with the thing colour'd) affects the Eye: For so it fares that the same Colour which is in the Christallin Humour tinctures the Imagination, and there impresses the same Figure that was in the Eye: And if you demand, of which of these two kinds the Notice of Particulars is made?

\* Lib. III.  
de anima.

All Philosophers answer, and very well, that it is the second Figure which affects the Imagination, and by both the Notice is made, according to the common Saying, *From the Objects and the Sensory arise the Notice*. But from the first, which is in the Christallin Humour, and the Visive Faculty, springs no Notice, if the Imagination be not intent. Which the Physicians prove plainly, saying,  
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That whenever the Flesh of a Sick Man be Lanced, or Cauterized, and he apprehends no pain, it is a sign, that the Imagination is engaged in some deep Speculation: We see the same by Experience in those that are sound, for if they are deep plunged in some Speculation, they see nothing before them, nor hear, though they are call'd, nor taste Meat savory, or unsavory, though in their mouths. Wherefore it is certain, that the Imagination forms the Judgment, and Notice of Particulars, and not the Understanding, or outward Senses. Then it follows well, that the Physician, who is very expert in the Theory, because he has a great Understanding, or a good Memory; of necessity will prove an ill Practitioner, inasmuch as his Imagination will be lame. As on the contrary, he that shall be a very able Practitioner, undoubtedly will be but a mean Theorist; for a great Imagination cannot be united with a good Understanding and Memory. And this is the reason why none are so consummate in Physic, as never to fail in their Cures; for not to fail in their Performances, there is need to know the whole Art, and to have a good Imagination to reduce the same to Practice; but these two things, as we have proved, are Incompatible.

The Physician never attempts the Cause and Cure of any Disease, but that he secretly

ly frames to himself a Syllogism in *Darii*, unless he be but an Emperic: And the Proof of the first Position of his Premises belongs to the Understanding, and the second to the Imagination. For which reason, the approved Theorists, ordinarily Err in the *Minor*, and the expert Practitioners in the *Major*; as if we should speak in this manner; All Fevers that depend on cold and moist Humours are to be Cured with Medicines, hot and dry (in taking the Indications from the Cause.) But the Fever which affects this Man, depends on cold and moist Humours, therefore it must be Cured with Medicines hot and dry. The Truth of the *Major* is proved by the Understanding, because it is an Universal Proposition, affirming, that Cold and Moisture require Heat and Driness to moderate them; for that every Quality is abated by its Contrary: But when we come to the Proof of the *Minor*, the Understanding avails not, because it is Particular, and so is out of its Jurisdiction, and its Cognizance pertains to the Imagination, which draws from the Five Exterior Senses, the proper and particular Symptoms of the Disease.

But if the Indication be to be taken from the Fever, or its Cause, it is that which the Understanding cannot reach, only it teaches to take the Indication from that we apprehend most danger: But which of the Indications



cations is greatest, the Imagination only can comprehend in weighing the Evils the Fever does, with those that proceed from the Symptoms or Cause, the little forces, or great strength. To learn this Notice the Imagination has certain ineffable Proprieties, by means of which it reaches some things, which it can neither tell, nor comprehend, and for which no Arts are of use. Insomuch that we see a Physician coming to Visit the Sick, who by the Sight, Hearing, Smell, and Touch, arrives at the Knowledge of what seemed Impossible; so that should we ask him by himself, how he was able to arrive at such nice Notions, he could not tell, because it is a Gift that proceeds from a Fruitfulness of Imagination, which may be otherwise called Sagacity, and which by some common Signs, incertain Conjectures, and where there is but slender footing, in the twinkling of an Eye, learns a Thousand different things, wherein the Virtue of Curing and Prognosticating with assurance consists.

Of this sort of Sagacity the Men of great Understanding are unprovided, because it makes a Part of the Imagination: Insomuch, that having before their Eyes the same Signs that discover to others the Secret of the Disease; yet they make no Impression upon their Senses, because these very Men are unprovided of Imagination. A Physician took me aside, to ask me, whence it was, that  
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having studied with very great Curiosity all the Rules and Observations of the Semejotics of the Art of Physic, and being very well versed in them, yet he could never hit the Truth, so much as from any one Prognostic? To which I remember I answered, That the Art of Physic was learn'd by one Power, and put in Practice by another. He had an Excellent Understanding, but a very bad Imagination.

But a great Doubt arises in this Doctrin, which is to know how the Physicians furnished with a great Imagination, learn the Art of Physic, since they are defective in Understanding? For if it be true that these cure the Sick better than the most Learned Physicians, to what end do these lose time to Study in the Schools? To this the Answer is, That it is a matter of great Importance first to know the Art of Physic, for in two or three Years a Man may learn all that the Ancients were gathering in Two thousand: And if a Man should acquire it by Experience, he ought to live at least Three thousand Years; and in Experimenting Medicines, he would kill an infinite number of People before he understood all their Virtues, from which he is freed by Reading the Books of Rational and Experimental Physicians, who advise us in their Writings of what they have found out in the whole Course of their Lives, to the end that the Doctors that come after  
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them may boldly make use of those that are safe; and forbear those that are Poisonous. Besides which, we are to know, that the Common and Vulgar things in all Arts are obvious and easy to learn, and yet the most Important in the Work; and that on the contrary, the most Curious and Subtile are the most obscure and least necessary in Curing. And so it is that the Men of great Imagination are not wholly destitute of Understanding and Memory, so that in the remiss degree in which they possess these two Powers, they may be able to learn the most necessary Points of Physic, for that they are plainest, and with the good Imagination they have, they may better know the Disease and its Cause, than the most Rational in the Science, since it is the Imagination that finds occasion of the Remedy they ought to apply; in this Grace consists almost the whole Practice. Therefore \* *Galen* said, That the true Name of a Physician was to be the *Inventor of the Occasion*, but to learn to know Time, Place, and Occasion, without doubt are Works of the Imagination, because that carries with it Figure and Correspondence.

The Difficulty is now to know to which of so many differences of Imagination the Practice of Physic belongs; for it is certain, that all these Differences agree not in the same particular Reason; which Speculation has more employed my Thoughts than all  
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\* Epid. pa.  
V. com. I.



the rest: And nevertheless I have not been able yet to give it the Name it ought to have, unless it springs from a degree of less Heat than that difference of Imagination, with which Verses and Songs are made. But this I determine not positively, because all the Reason upon which I build, is, that all those that I have known to have practised Physic well, are little Dabblers in Poetry: But neither are their Thoughts very elevate, nor their Verse very excellent: Which may also come to pass, because the Heat in a point exceeds that required by Poetry, and if it be so, it must be because the Heat is so great, that it somewhat dries the Substance of the Brain, without resolving much of the Natural Heat; though if it proceed further, it makes no ill Difference of Wit for Physic; inasmuch as by Aduſtion it unites the Understanding with the Imagination. But this sort of Imagination is not so good for Curing, as that I look for, and which disposes a Man to be a Wizard, Superstitious, a Magician, Enchanter, Chiromancer, addicted to Judiciary Astrology, and to Divine; because in effect the Diseases of Men are so occult, and have their Motions so secret, that there is almost daily Occasion to Divine what is in them.

This Difference of Imagination is hard to be found in *Spain*; for as we have already proved, the Inhabitants of that Country

want Memory and Imagination, but are provided with a good Understanding. Neither is the Imagination of those that live in the Northern Parts more available in Physic, because it is very slow, and remiss, it is good only to make Clocks, Paintings, Bodkins, and other Toys, impertinent to the use of Man.

*All the Egyptians are Physicians, and to make them all agree, it is ordered among them, that none shall pretend to Cure more than one Disease.*

*Egypt* alone is the Country that produces in its Inhabitants this Difference of Imagination, and of this all the Historians are full, how the *Egyptians* are great Wizards, and how ready to supply all Wants, and to find out, and minister Remedies for all Necessities.

*Joseph* therefore to exaggerate the Wisdom of *Solomon*, hath these Words, *The Skill and Cunning which Solomon received from God was so great, that he surpass'd all his Predecessors, and even the Egyptians, who were esteemed the Wisest of all.* *Plato* said also, That the *Egyptians* excelled all Men in the World in the Skill how to get their Living, which is a Craft that belongs to the Imagination.

And that this is true, appears plainly in that all the Sciences which pertain to the Imagination, were found out in *Egypt*, such as are the Mathematics, Judicial-Astrology, Arithmetic, Perspective, and the like.

But

But the most powerful Argument in my Opinion to this Purpose, is, that when *Francis de Valois* King of *France* was seized with a very tedious Sickness, and that the Physicians of his House and Court could give him no Ease, he said every time the Fever returned, that it was not possible for any Christian Physician to Cure him, and that he expected from them no Relief. Insomuch that one time being Impatient to find himself every day worse with his Fever, he ordered a Courier to be dispatch'd to *Spain*, to desire the Emperor *Charles* the Fifth, to send him a Jew Doctor, the best of all his Court, from whom he hoped to receive a Remedy for his Distemper, if there were any in the Art. There was no little Laughing in *Spain* at this Request, and all concluded that it was no other than the Conceit of a Man in a Fever. But for all this the Emperor was not wanting to give Order that such a Physician as was required, should be sought after, if he were to be found, though he were out of the Kingdom, and when none could be met withal; they sent him a Physician newly turned Christian, hoping thereby to comply with the King's Curiosity. But the Physician being arrived in *France*, and brought to the King's Presence, there past between them a most agreeable Dialogue, wherein was discover'd, that the Phy-



scian was a Christian, and therefore the King would take no Physic at his Hands. The King from the Opinion he had conceived of the Physician's being a Jew, asked him by way of passing the time, if he was not as yet weary of expecting the Messiah promised in the Law? The Physician answered, Sir, I expect not the Messiah promised in the Judaic-Law. You are the wiser for that replied the King, for the Signs set down in the Scripture to know his Coming are already accomplished a great while ago. The number of days (rejoined the Physician) we Christians keep well the Account of, for there are now a Thousand five hundred fourty and two Years determined since he came; he abode in the World Thirty three Years, at the end of which, he died on the Cross, and rose again the third Day, after which he ascended into Heaven, where he now Reigns. Why, saith the King, you are a Christian! Yes, Sir, by the Grace of God, answered the Physician. Then, said the King, be gone to your own Country in good time, for I have Christian Physicians enough in my own Court and House, I took you to be a Jew, who in my Opinion are those that have a Natural Ability for Cures. And so he took leave of him without allowing him to feel his Pulse, or examine his Urine, or mingle the least word concerning his

his Distemper. And forthwith sent to Constantinople for a Jew, who recovered him only with Asses-Milk.

This Conceit of King *Francis*, as I take it, was most reasonable, and I conceive it so to be, because I have already proved, that in the great distempered Heats of the Brain, the Imagination makes such Discoveries, as no Man knows any thing of in Health. And because it may not seem that I have spoken in Jest, and without any ground in Nature; you are to know, that the Variety of Men, as well in Make of Body, as in Wit, and other Conditions of the Soul, arise from their inhabiting Countries of different Temperaments, from drinking divers Waters, and not making use of one kind of Diet. And therefore \* *Plato* said, *That Men differ from others in Make and Manners; from the Changes of Winds, and Heats, or the Diversity of Waters, or Fruits, of the Earth, all which tend to produce great difference, as well in the Dispositions, as Bodies of Men.* If I prove then that the People of *Israel* after living many Years in *Egypt*, at their going from thence, eat and drank such Fruits and Waters, as are proper to make this difference of Imagination, I shall confirm and justify the Conceit of the King of *France*, and by the by discover, what Wits we are to chuse in *Spain*, to make Physicians of.

\* Dial. de  
Natura.

As to the first point, you are to know,  
 \* Gen. xv. that \* *Abraham* demanding some Signs to  
 know whether he or his Children should pos-  
 sess the Land of Promise; the Text says,  
 that as he slept, God answered him in this  
 manner, *Of a surety know that thy Seed shall be*  
*a Stranger in the Land that is not theirs, and*  
*shall serve them, and they shall afflict them Four*  
*hundred Years; and also that Nation whom they*  
*serve I will Judge; and afterwards shall they come*  
*out with great Substance.*

Which Prophecy was fulfilled, though  
 God for certain respects added Thirty Years  
 † Exod. xii. more; as Sacred Writ declares, † *Now the*  
*sojourning of the Children of Israel, who dwelt*  
*in Egypt, was Four hundred and thirty Years;*  
*and it came to pass at the end of the Four hun-*  
*dred and thirty Years, even the same day it came*  
*to pass, that all the Host of the Lord went out*  
*from the Land of Egypt.* But though the Text  
 says manifestly, that the Children of Israel  
 were in Egypt Four hundred and thirty Years,  
 there is a Gloss which makes it appear, that  
 this number of Years was the whole time  
 that the Children of Israel were in Pilgrimage,  
 till they came to their own Country, but in  
 Egypt their stay was but Two hundred and  
 ten Years; which Gloss agrees not well with  
 St. Stephen the Proto-Martyr, in the Dis-  
 course he had with the Jews, that the Chil-  
 dren of Israel abode Four hundred and thirty  
 Years in the Egyptian Bondage.

And



And though the Abode of Two hundred and ten Years were sufficient to tincture the Children of *Israel* with the Qualities of *Egypt*, yet the time they lived Abroad was not lost, in what related to their Wit, inasmuch as those that live under the Yoke of Servitude, in Pressures, in Afflictions, and in a strange Land, contract a great deal of Aduſt Choler, in being barred Liberty of Speech, and of Revenging their Injuries, and the same Humour being Aduſt, is the Instrument of Craft, of Cunning, and of Malice. As we see by Experience, that there are no Manners or Conditions worse than those of Slaves, whose Imagination is ever busied in contriving to do some Damage to their Master, and free themselves from Slavery.

Moreover, the Country through which the *Israelites* marched, was not not much alienated, nor far remote from *Egypt*, no more than from its Qualities; for, with regard to its Misery and Barrenness, God promised *Abraham*, that he would give him another, more Rich and Fruitful. Now it is a thing verified as well in good Natural Philosophy, as Experience; that barren and poor Countries, which bear neither Grain, nor Fruit in abundance, produce Men of very sharp Wit; and on the contrary, Fat and Fertile Lands, produce Men that are big Limb'd, Stout and Robust of Body, but slow of Wit.

Touching

\* In Orat.  
Suafor.

Touching *Greece*, Historians never make an end of telling us, That it is a Country proper to produce Men of great Abilities, and \* *Galen* particularly says, That it was a Wonder to see a Blockhead born at *Athens*, (and note, that this was the poorest and barrenest Land of all *Greece*.) So that from thence may be gathered, that at least some Qualities of *Egypt*, and the other Provinces, through which the Children of *Israel* past, gave them a very sharp Wit: But you are to know how the Temperament of *Egypt* produced this Difference of Imagination: Which is very clear, considering that in this Country the Sun is very burning, for which Reason, the Inhabitants Brains are boiling, and have much Adult Choler, which is the Instrument of Craft and Cunning: This made *Aristotle* enquire, *Whence comes it, that the Negroes of Æthiopia, and the Native Egyptians, are splay Footed, curl Pated, and flat Nosed?* To which Problem he Answers, That the extream Heat of the Country burns the Substance of these Parts, and shrivels them like Leather before the Fire; from the same Reason their Hair curls in Rings, and frizels. Now that such as inhabit hot Countries are Wiser than those that dwell in cold, we have already proved from the Opinion

† XIV Sect. of † *Aristotle*, who ask'd, *Why Men born in*  
Prob. XV. *Hot Countries are Wiser than those Born in*  
*Cold?* But neither did he know well how to

Answer

Answer this Problem, nor to distinguish of Wisdom ; for as we have elsewhere proved, there are two kinds of Wisdom in Man, one of which *Plato* speaks, *That Knowledge which is Void of Honesty, ought rather to be called Craft than Wisdom* ; another, that is attended with Honesty and Simplicity, without Double-dealing, or Tricks, and this more properly is to be called Wisdom, because it goes always on the side of Justice, and Honesty. Those that inhabit very hot Countries are Wise in the first kind of Wisdom, and such are the *Egyptians*.

Now let us see, when the Children of *Israel* came out of *Egypt*, and were in the Desert, what kind of Water they drank, and of what Temperament the Air was where they Travelled, that we may know, whether, on this Occasion, the Wit that issued with them out of Bondage, was impaired, or more confirmed in them. Forty Years (says the Text) God sustained his People with Manna, a Meat as delicate and savory as ever Men eat in the World ; to such a degree, as *Moses* seeing the delicacy and goodness thereof, charged his Brother *Aaron* to fill a Pot with it, and lay it up in the *Ark* of the Covenant, to the end the Children of this People (being settled in the *Land of Promise*) should see the Bread with which God had fed their Fathers in their passing through the Desert, and how ill Returns they made for  
such



such a Regale. And that we who never saw this Meat, may know what it was, it will not be amiss to give a Description of the Natural Manna, that by making allowance for the greater Delicacy, we may entirely comprehend what was the goodness of the Miraculous Manna.

The material Cause then of which Manna is made, is a very delicate Vapor, raised by the force of the Sun's Heat from the Earth, which being in the height of the Region of the Air is digested and brought to Perfection, and by the Cold of the approaching Night condenses, and being congealed, falls upon Trees and Stones, from whence it is gathered, and preserved in certain Vessels to eat. 'Tis called Dewy and Airy Honey, because of the semblance it has with Dew, and its being formed of Air; its Colour is white, its Taste sweet as Honey, and its Form like that of Coriander; which are the Marks which Sacred Writ gave also of the Manna eat by the Children of *Israel*; so that there wants not Reason to suspect that they both held the same Nature. And if that which God made was of a more delicate Substance, so much the better we shall confirm our Opinion: But I was ever of Opinion, that God accommodated himself to Natural Means, when he would work with them what he meant, and where Nature was wanting, his Omnipotence supplied. This I say, because  
in

in giving the People Manna to eat in the Desert, ( besides what God would signifie by it) to my thinking, was founded in the Disposition of the Earth, which to this very day produces the best Manna in the World; therefore *Galen* said, That in *Mount-Libanus* (which is not far distant from this Place) it is produced in a great quantity, and of the greatest Excellence, even to that degree, that the Country Labourers are wont to sing in their Pastimes, that *Jupiter* rained down Honey upon their Land. And though it be true, that God miraculously created that Manna in the Wilderness, in such a Quantity, at such an Hour, and such set Days, it might nevertheless partake of the same Nature with our Manna; in like manner as the Water which *Moses* made spring out of the Rock, and the Fire that *Elijah* made come down from Heaven, at his Word, were natural Things, though Miraculously derived.

The Manna described to us in Scripture, was like a Dew, \* *It was like Coriander-seed,* † *Exod xvi. white, and the Taste of it like Wafers made with Honey;* all which Properties meet in Natural Manna.

The Temperament thereof, as Physicians say, † is Hot, and consisting of subtile and very delicate Parts, as also was the Manna † *Mefue lib. II. c. XVI.* eat by the *Israelites*: Accordingly they murmured at its Delicousness, *Our Soul* (said they)

they) *loaths this light Food*; and the Philosophy of this was, That they had strong Stomachs, that were inured to Garlic, Leaks, and Onions, and when they fed upon Meat of so slight Resistance, it turned all into Choler.

\* Lib. I. de aliment. facul. c. I.

Therefore \* *Galen* forbid those that are bound in Natural Heat, to eat Honey, or any other such slight Food, lest it should corrupt, and instead of Digesting, broil in the Stomach like Fat. Even so it befel the *Israelites* with the Manna; for it converted all into Choler Aduſt: So that they became wholly Dry, and Withered, because this Meat was not substantial enough to stuff

¶ Num. xi.

them. || *Our Soul is dried away, and there is nothing at all besides this Manna before our Eyes.*

\* Exod. xv.

The Water they drank after this Meat was such as they desired, and if they had not found it as they wished, God shewed \* *Moses* a piece of Wood, which had so Divine a Virtue, that being cast into Gross and Salt Water, it made them become delicate and

† 1b. c. xvi.

savory, and when they had no Water, † *Moses* took the Rod, with which he opened a dozen Ways in the Red-Sea, and striking therewith the Rock, there issued Springs of Water, as delicate and savory as their Taste could wish. Which gave Occasion to St.

\* 1 Cor. x.

\* *Paul* to say, *That the Rock followed them.* That is to say, that the Water streamed out of the Rock according to their Wishes, delicate,



cate, sweet, and savory. And they had their Stomachs suited to the drinking of Gross and Briny Waters; for in *Egypt*, says \* *Galen*,<sup>\* VI. Epid. com. X.</sup> they boiled them to prepare them for Drink, being putrid, and corrupt, so that drinking such delicate Waters, they could not avoid their turning to Choler, because of their small resistance. The same Qualities, says † *Galen*,<sup>† V. Aph. XXVIII.</sup> Water requires to digest well in our Stomach, and not Corrupt as the solid Meats we eat. If the Stomach be strong, it ought to have strong Aliments, to correspond with it, in proportion; but if the same be weak, and delicate, such the Meat ought also to be: The same is to be observed in Water; for we see by Experience, if a Man be accustomed to drink Gross Waters, he never quenches his Thirst with the Purer, nor feels them hardly in his Stomach; nay, he shall be more Thirsty after them, inasmuch as the Extream Heat of the Stomach burns, and resolves them as soon as they are down, because they can make no Resistance.

The Air they breathed in the Desert was, as we may say, subtil and delicate; for travelling over Mountains, and through vast Solitudes, it Fanned them every moment fresh and clear, and without the least Corruption, because they made no long stay in any Place. It was also ever very Temperate, for by Day a Cloud was drawn before the Sun,<sup>Exod. XIII</sup> that restrained it from scorching; and by Night

\* XIV. Sect. it ; and qualified it for such an Air as \* *Aristotle* affirms, much sharpens the Wit.  
 Prob. c. I.

† Lib. II.  
 de Part.  
 Animal.

Let us now consider how delicate and well digested the Seed of the Males of this *Hebrew* People might be, being nourished by such Food as Manna, drinking the Waters we have spoke of, and breathing an Air so pure and delicate, and withal how delicate, and fine the Flowers of their Women might be ; and let us call to mind what † *Aristotle* said, That the Flowers being subtile and delicate, the Child bred of them shall be a Man of great Capacity.

How much it imports, that the Father should eat delicate Meats, to beget very able Children, we shall prove at large in the last Chapter of this Book. And whereas all the *Jews* eat of the same delicate, and spirituous Meat, and drank of the same Water ; all their Children and Posterity proved sharp and of great Wit for the Matters of this World.

From the Time the Children of *Israel* were arrived at, and settled in the Land of Promise with a sharp Wit, as we have said, they had so many Travels, Dearths, Sieges of Enemies, Subjections, and Bondages, and other ill Usages, that if they had not brought from *Egypt*, and the Wilderness, the Hot, Dry, and Adult Temperament (before mentioned) they would have Contracted the same from

from their uncomfortable Course of Life. For continual Sadness and Toil unite the Vital Spirits and Arterial Blood in the Brain, Liver, and Heart, where sticking one about the other, they come to heat and burn. And so very often they raise a Fever, but ordinarily produce Cholera adusta (of which most of that Nation partake even to this day) as \**Hippocrates* said, *That Fear and Sorrow which hold long are signs of Melancholy.* We have \*Vi. Aph. XXIII. already affirmed, That this Burnt Cholera was the Instrument of Craft, Cunning, Intriguing, and Malice; and that Humour is accommodated to the Conjectures in Physic, and by the same the Notice of the Cause and Cure of Diseases is attained. So King *Francis* admirably hit upon it, and what he said was not a Delirium, much less a Suggestion of the Devil; but it ought rather to be thought, that by the means of a high Fever, of so long Continuance, and through the Indignation he was in to see himself Sick without Relief, his Brain was fired, and his Imagination raised to that degree, of which we have proved before, that (if it reaches the Temperament it ought) forthwith it makes a Man speak what he never learn'd.

But against all that we have said, a very great Difficulty arises, which is, that if the Sons or Grandchildren of those that were in *Egypt*, and had tasted Manna, the Waters, and delicate Air of the Desert, had been de-



signed for Physicians, it might seem that the Opinion of King *Francis* was somewhat probable, for the Reasons recounted: But that their Posterity should retain even to this day the Dispositions of the Manna, the Water, the Air, the Afflictions and the Toils their Ancestors endured in the *Egyptian* Captivity, is a thing not easy to conceive: For if in Four Hundred and thirty Years, which the Children of *Israel* spent in *Egypt*, and the Fourty in the Desert, their Seed could acquire those Dispositions of Ability, they might better, and with more probability lose it again, in the Two thousand Years since they came out of the Desert, more especially for those that settled in *Spain*, a Country so contrary to *Egypt*, and where they have fed on such contrary Meats, and drank Waters not of so good a Temperament, nor Substance, as in that Land. For such is the Nature of Man, (and so of any Plant, or Animal, whatever) that he partakes of the Conditions of the Country he is transplanted into, and loses those he brought from other Places. And in any Instance to be alledged, the like will befall it, in a few days without Contradiction.

“ Lib. de  
vete, locis  
& aquis.

A certain Race of Men, as \* *Hippocrates* notes, to distinguish themselves from the Vulgar, chose as a Mark of their Nobility, to have their Heads like a Sugar-Loaf, and to Shape this Figure by Art, the Midwives had

had a Charge to roll up their Heads with certain Bands and Fillets, till they took that Shape. This Artifice really gained such Power, that it grew into Nature; for in tract of time all the Noble Children that were Born, were Born with Pointed Heads; so that the Art and Diligence of the Midwives was at an end: But when they left Nature at liberty, without restraint any longer by Art, by little and little she received the same Figure she had before.

The same might have befallen the Children of *Israel*, for say that the Land of *Egypt*, the Manna, the delicate Waters, and their Affliction, stamped in their Seed those Dispositions of Wit, yet these Reasons once ceasing, and others quite contrary taking Place, it is certain, that the Qualities of the Manna would wear out by degrees, and would acquire others very different, and more conformable to the Country they inhabited, to the Meats they fed on, to the Waters they drank, and to the Air they breathed. This Doubt in Natural Philosophy holds little difficulty; for there are some Accidents to be found that are introduced in a moment, and afterward indure for ever in the subject, without possibility of Corrupting. Others there are that are as long wearing out as they take in Engendring, sometimes more, sometimes less, in proportion to the Activity

X 2

of

of the Agent, and the Disposition of the Patient. For Instance of the First, you are to know, that from a great Fear a certain Man was possessed with, he remained so disfigured and pale, that he had all the Appearances of one Dead ; nor was this all, his Paleness did not only stick to him all his Life long, but was transmitted also to the Children he had, without any Means found to remove it.

Conformably to this, it might well be, that in the Four hundred and thirty Years the *Israelites* were in *Egypt*, and the Forty in the Desert, and the Sixty in the *Babylonish* Captivity, there needed more than Three thousand Years, for the Seed of *Abraham* to lose utterly the Dispositions for Wit, which the Manna had imprinted ; since that to remove an evil Colour, which a Fright raised in a moment, more than a Hundred Years were requisite. But to pierce to the Root of the Truth of this Doctrin, I must resolve two Doubts incident to the purpose, and as yet not cleared.

The first is, Whence it comes that Meats how much the more delicate and savory they are (as Hens and Partridges) so much the sooner the Stomach does Nauseate and Abhor them ? And that on the contrary, we see a Man eat Beef, all the Year round, without the least Distast ; whereas if he eat Hens

three



three or four days together, on the fifth, he can hardly endure the Smell of them, without his Stomach rising against them.

The second Doubt, is, Why Wheaten Bread and Mutton not being of Substance so good nor savory, as Hen, or Partridge, yet the Stomach never loaths them, though we eat them all our Life long. But wanting Bread, we cannot eat other Meats, or if we do, they lose their Relish.

He that Skills how to resolve these two Doubts, will easily comprehend why the Descendents of the *Israelites* have not yet lost the Dispositions, nor the Qualities, introduced by the Manna, into their Seed, and why the Subtilty and Sharpness of Wit, of which they were possessed, cannot be so soon Extinguished. Two very certain and true Principles there are in Natural Philosophy, on which the Answer and Resolution of these Doubts depends. The first, is, That all the governing Powers in Man are naked, divested of the Conditions and Qualities that are vested in their Objects, to the end they may know and judge of all their Differences. The Eyes hold this Property, which being to receive all Figures and Colours, have need to be totally divested thereof, for if they were Yellow, as in such as have the Jaundice, all things they see would appear to them of that Colour. So the Tongue (which is

the Instrument of Taste) ought to be void of all Savour; and if the same be Sweet or Bitter, we see by Experience, that all we Eat, or Drink, has the same Taste: It is the very same in Hearing, Smelling and Touching.

The other Principle is, that all Created Beings in the World are naturally Adapted to their own Preservation, labouring to Endure for ever; and that that Being which they have received from God, and Nature, may never have end; though afterwards they are to possess a better Nature. By this Principle all Natural Things which are provided with Knowledge and Sense, abhor whatever changes and corrupts their Natural Composition.

The Stomach is naked, and divested of the Substance and Qualities of all the Meats in the World, as the Eye of Colours and Figures; and when we Eat oft, though the Stomach overcome it, yet the Meat turns against the Stomach, because the same is of a contrary Principle, and alters and corrupts its Temperament and Substance; for there is no Agent so powerful, that suffers not in Acting. Meats very delicate and savory, exceedingly alter the Stomach; First, because it receives and dissolves them with so great Greediness and Relish. Secondly, as being of so subtil Parts, and without Excrements, they

they pierce into the Substance of the Stomach, from which they cannot part again. The Stomach feeling that this Meat alters its Nature, and takes away that Correspondence it has with other Meats, begins to loath it, and if it be forced to feed on it, several Sawfes and Seasonings are prepared to Cheat it. All this the Manna had from the beginning; for though it was a Meat so delicate and savory, in the end the Children of *Israel* nauseated it; wherefore they said, *Our Soul loaths that slight Meat*. A Complaint unworthy a People so highly favoured by God, who had provided a Remedy for this, in making the Manna have those Tastes and Relishes, which best agreed with them, that it might go down the better; *Thou gavest them Bread from Heaven, which had in it all sorts of Pleasantness*. For which cause many among them fed thereon with a good Appetite, for they had Bones, Nerves, and Flesh, so Assimilated with the Manna, and its Qualities, that by reason of the great Resemblance, they longed for nothing else. 'Tis the same in Wheaten Bread, and Mutton, of which we ordinarily eat. Gross Meats, and of good Substance, as Beef, are full of Excrements, and the Stomach receives them not with such desire as those that are delicate and savory, and so they take more

*Those who are used to eat Hens, and Partridge, never loath them, because their Stomach is turned into their Substance.*



time to be Assimilated. Hence it follows, That to Corrupt the Alteration which the Manna made in a day, there will be need of a whole month of contrary Meats ; and after this Account to extinguish the Qualities that Manna had introduced in the Seed in the space of Fourty Years, there needs Four thousand Years, and more. But if you think not, let us suppose that as God call'd out of *Egypt* the Twelve Tribes of *Israel*, he had drawn Twelve Blacks, and as many *She-Negroes*, from the farthest part of *Ethiopia*, and had brought them into *Spain* ; how many Years would it have taken to have made these *Moors*, and their Descendents, lose their black Colour, not mixing at all with the *Whites*? To me it seems it would have taken a great number of Years, since it is now more than Two hundred Years since the first *Gypsies* came from *Egypt* into *Spain*, and yet their Children have degenerated but a little from the nimble Wit and Cunning which their Ancestors brought out of *Egypt*, no more than from their Tawney-Colour ; such is the force of Human Seed, when it has received any well-rooted Quality. And in like manner, as the *Moors* in *Spain* transmit their Colour to their Descendents, by means of their Seed, though they be out of *Ethiopia*, so likewise the *Jews* in *Spain* may communicate to their Descendents their Sharpness of Wit :  
With-

Without being in *Egypt*, or eating Manna: For to be Knowing, or Ignorant, are as well Accidents in Men, as to be White or Black. True it is, that they are not now so quick and sharp, as they were a Thousand Years ago; for from the time they left off to eat Manna, their Descendents came by degrees to degenerate from the use of Contrary Meats, and from inhabiting a different Country from *Egypt*, and drinking no such delicate Waters as in the Desert, and also because they have mingled with Women of the Gentile Race, who wanted this Difference of Wit: But this is not to be denied them, that as yet they have not utterly lost it.

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## CHAP. XV.

*To what Difference of Wit the Art-Military belongs, and by what Marks the Man may be known, who has it.*

• XXVII.  
Sect. Prob.  
V.

**W**HAT is the cause, says \* *Aristotle*, since Fortitude is not Esteemed the chief of all Virtues, but Justice and Prudence greater than it; yet the Commonwealth, and all Men in a manner, with one Consent, more Esteem a Valiant Man, and have more Honour for him in their Hearts, than for the Just and Prudent, although raised to great Place and Dignity? To this Problem he Answers, saying, That there is no King in the World, but is engaged in War, either Offensive or Defensive; and as it is to the Valiant, that they owe Glory, Empire, Revenge upon their Enemies, and the Preservation of their Dominions; they give more Honour, not to the Chief Virtue, which is Justice, but to that which is most Useful and Advantagious; for if the Valiant were not treated thus, at what a loss would Kings be to find Captains and Soldiers so frankly to venture their Lives in Defence of their Crowns and Countries?

Of the *Asiatics* it is reported, that there was a part of them who armed themselves  
very



very Couragiously, and being ask'd, Why they had neither King nor Laws? They answered, That Laws made them Cowards; and since a Necessity appeared for them to expose themselves to all the Hazards of War, to drive others out of their State, they chose rather to fight for themselves, and reap the Fruit of their own Victories; but this was an Answer of Barbarians rather than of reasonable People, who know full well, that without a King, without a Commonwealth, and without Laws, it is not possible to preserve Men in Peace.

What *Aristotle* said was close to the Point, though there be yet a better Answer; which is this, that when *Rome* Honoured her Captain, with those Triumphs and Solemnities, she did not only recompence the Bravery of the Conqueror, but also his Justice (by means of which, he kept his Army in Peace and Concord) his Conduct which he had made use of in his Exploits, and their Temperance observed in abstaining from Wine, Women, and Gluttony, which are apt to disorder the Judgment, and produce fatal Mistakes in Councils. Yea Prudence is more to be desired in a General, and ought rather to be rewarded than Courage, or Bravery; for as *Vegetius* said, There are few over-Courageous Captains, that luckily accomplish great Actions; and the Reason is, that Prudence is more necessary in War than Boldness.

ness in Encountring. But what this Prudence is, which is necessary, *Vegetius* could never find out, nor specify the Difference of Wit he ought to have, who Commanded in Chief; and no marvel, because the manner of Philosophizing on which this Knowledge depends, was not then found out. True it is, that Enquiry falls not within our first Intention, which was to make choice of Wits fit for Letters; but War is a thing so perilous, and depending on such deep Councils, and it is of such importance for a King to know whom to trust his Power and Estate with, that we shall do no meaner service to the Commonwealth in Teaching this difference of Wit, and its Marks, than in the other Differences of Wit we have described. You are to know then, that *Malitia*, and *Militia*, as they have one Name, so likewise one Definition; for by the change only of one Letter, each reciprocally passes into the other. What are the Properties and Nature of Malice, \* *Cicero* recounts, when he says, That Malice is nothing else but a sly and wary Proceeding in Mischief, and so it is in War, no other thing is acted, but how to offend the Enemy, and to defend our selves from his Stratagems; so that the best Property of a General is to be Malicious to his Enemy, and not to interpret any of his Actions in good part, but all in the worst Sense that can be taken, and ever to stand upon his

\* De natur.  
Deor.

his Guard. \* Believe not thy Enemy, with <sup>Eccles. xii.</sup> his Lips he sweetneth, and his Heart betrayeth thee, to make thee fall into the Pit; he weepeth with his Eyes, and if he light upon a fit occasion, he will not be satisfied with thy Blood.

A fair instance of this we have in \* Holy <sup>† Judith x.</sup> Writ; for when the Israelites were Besieged in Bethulia, and Fatigued with Hunger and Thirst, that famous Lady Judith issued out in a design to kill *Holofernes*, and in her proceeding to the *Assyrian* Army, she was stop't by the Centinels and Guards, who asking her whether she was bound? She answered with ambiguous Wit; I am a Daughter of the Jews, whom you have Besieged, and I fled; because I know full well that they will fall into your Hands, and that you would treat them ill, because they will not submit themselves to Mercy. Therefore I resolved to wait upon *Holofernes*, and to discover to him the Secrets of this obstinate People, and to shew him which way he may enter the City, without the loss of a Man. Judith being brought into *Holofernes's* Presence, threw her self at his Feet, and with closed Hands began to Worship him, and to speak to him the fairest Words that were ever spoke to Man in the World: Insomuch that *Holofernes*, and his whole Council, made no scruple to believe all that she said to be true. But she not unmindful of the Design she had formed in her Heart, staid only till a  
con-



convenient Occasion offered, and cut off his Head.

A Friend has quite contrary Qualities, and therefore ought always to be credited. Accordingly *Holofernes* might better have believed *Achior*, seeing he was his Friend, who from a Zeal that he should not dishonourably leave the Siege, said to him, Sir, first inform your self, whether this People have Sinned against God; for if it be so, he will deliver them into your Hands, without any Efforts of yours to Conquer them; but if they be in his Favour, be assured that he will defend them, and we shall not be able to vanquish them. *Holofernes* was not a little displeased with this Advice, being a Presumptuous Man as he was, given to Women and Wine, three things which disturb the Judgment, and are directly opposite to the Councils that ought to be taken in the Art-Military. Therefore \* *Plato* with Reason approved of that Law the *Carthagenians* had, which forbids the General to drink Wine during the Campaign, because this Liquor, to use the Words of † *Aristotle*, makes Men of a Turbulent Wit, and raises their Courage too high, as was evident in *Holofernes*, from those angry Words which he Vented against *Achior*. The Wit that is necessary as well to project Ambushes and Stratagems, as also to evade them, *Cicero* has pointed to us, in deriving the Etymology of this word, *Ver-*  
*sutia*,

\* De Legibus.

† XIV Sect. Prob. XV.

*ſutia*, which comes, as he ſays, from the Verb *Verſor*, forasmuch as thoſe who are Winding, Wily, Double, and Cavillers, in a moment play their Tricks, and change their Measures with eaſe. The ſame \* *Ci-* \* *De Na-*  
*cero* gives us an Inſtance, when he ſaid, That *tur. Deor.*  
*Chryſippus was without doubt a Winding and*  
*and Crafty Fellow: Verſutus & Calidus, ſo*  
*I call thoſe whoſe Wit readily veers, and ſhifts*  
*upon Occaſion.*

This Property readily to nick the Occaſion, is a certain Industry and Sagacity, (as we have already noted) which belongs to the Imagination; for the Powers which conſiſt in Heat, perform their Works with ſpeed, by reaſon of which Men of great Underſtanding avail nothing in War; becauſe this Faculty is but ſlow in its proceedings, being a Friend of Uprightneſs, Plainneſs, Simplicity, and Mercy: All which occaſion great Inconveniencies in War. Men of theſe Qualities are not only unacquainted with the Tricks and Stratagems of War, but alſo eaſily Cheated, becauſe they truſt every Body. Theſe Men are good to treat with Friends, with whom there is no need of the Wiſdom of the Imagination, but only of the Integrity and Simplenefs of the Underſtanding, which endures no Tricks, nor to do Wrong to any; but they are of no Uſe to conteſt with Enemies, who are over-reaching with their Wiles, and therefore there

there is always occasion for the same Wit, to be on our Guard against them. And for this Reason *Jesus Christ* our Redeemer gave in Charge to his Disciples, \* *Behold, I send you forth as Sheep in the midst of Wolves, be ye therefore Wise as Serpents, and Innocent as Doves.* Wariness must be practised with an Enemy, Frankness and Simplicity only with a Friend.

If then the General is not in the least to trust his Enemy, but ever to suspect that he may over-reach him, he must necessarily have a Difference of Imagination, that fore-casts, is wary, and can skill how to discover the Designs which are covered under fair Pretences. For the same Power that finds them out, can only apply also a Remedy. It seems that this also is another Difference of Imagination, that devises Instruments and Machines, by means of which, Fortresses are gained, though impregnable; Camps are pitched, and each Squadron Marshalled in due place; the fit Opportunities are known of Attacks and Retreats; as also the several steps in Treaties and Capitulations, with an Enemy; for all which the Understanding is no less impertinent than the Ears are to see withal. Therefore I doubt not in the least but that the Art-Military belongs to the Imagination, since all that a good Captain ought to do, carries with it Consonance, Figure, and Correspondence.

The



The Difficulty is to know what difference of Imagination in particular is required in War. Which I cannot resolve with Certainty, because it is a very nice Enquiry. Yet I conjecture that the Art-Military requires a degree more of Heat than the Practice of Physic, and that the Choler be somewhat allayed, but not utterly quenched. Which is plainly seen in this, that the subtlest and most intriguing Captains are not the most Courageous, nor desirous of coming to Blows, or giving Battel, but rather by Ambushes and secret Stratagems gain their ends, without hazarding a broken Pate; a Property that *Vegetius* was more pleased with than any other. For good Generals, said he, are not those that fight in a plain Field, with equal Danger, but rather such as make use of secret Surprizes, and without loss of Men, ever cut off the Enemies Force, or at least hold them in Awe. The advantage of this manner of Wit, the Roman Senate knew; for though they had many Famous Captains, which won abundance of Battels, yet at their Returning to Rome, to receive the Triumph and Glory, due to their Enterprizes, the Wailings of the Fathers made for their Dead Children, the Children for their Dead Parents, the Wives for their Husbands, and the Brothers for their Brethren, were so great, that they could not taste the Solemn

Y

Games

Games and Pastimes, through the pitiful Cries for those that were killed upon the Spot. Infomuch, that the Senate resolv'd no more to chuse so Valiant Captains, that took such Pleasure in Fighting, but rather Men a little Timorous, but very designing; such as was *Quintus Fabius*, of whom it is Writ, that it was a Miracle to see him offer a pitch'd Battel in open Field, especially when he was far from *Rome*, whence he could not readily draw Succours, if he were Worst'd. All he did, was to dally with the Enemy, and make use of Stratagems and Tricks of War, by which means he performed great things, and gained many Victories, without the loss of one Soldier: Accordingly he was received at *Rome* with Universal Applause, because if he led Abroad a Hundred thousand Soldiers, he returned Home with as many, except those that were lost by Sickness. The Public Acclamations the People gave him was what \* *Ennius* has reported.

\* Cicero  
Dial. de  
Sen.

*Unus homo nobis cunctando restituit rem.*

One Man alone for us has done the Feat,  
Who without Fighting has preserv'd the State.

As if he had said, A Man that beats the  
Enemy without Blows, or Effusion of  
Blood,

Blood, and returns Home without Loss of Men.

Some Captains since have endeavoured to imitate him : But because they wanted his Wit, and his Designs, they have often slipped fair Opportunities of Fighting, whence have proceeded, more Inconveniencies, and greater Losses, than if they had given Battel out of hand.

We may also draw into Example that Famous *Carthaginian* Captain, of whom *Plutarch* Writes thus. *Hanibal* upon gaining that Signal Victory, commanded many *Italian* Prisoners to be set at Liberty, without Ransom, that the Fame of his Mercy and Clemency might spread it self among the People, though in his own Disposition he was far enough from these Virtues. For he was Naturally Fierce and Barbarous, and so trained from his tender Years, that he had learned no Laws, or Civil Conduct whatever, but only Wars, Slaughters, and Trepanings of his Enemies : So that he became a very Cruel Captain, most Malicious, in circumventing Men, and always plotting how to Ensnare the Enemy : And where he could not Overcome by open Force, he had recourse to Stratagems, as he plainly shew'd in the Battel above-mentioned, and in that which he gave before to *Sempronius* near the River of *Trebia*.



\* Dial. de  
Scientia.

† XIV Sect.  
Prob. VI.

The Marks by which he may be known, that hath this Difference of Wit, are very uncommon, and well worthy Consideration. \* *Plato* said, That he who would be skilled in this kind of Talent here treated of, can neither be Valiant, nor good Natured, because Prudence (as † *Aristotle* has told us) consists in Coldness, but Courage and Valour in Heat. Now as these two Qualities are inconsistent, and contrary to each other, in like manner it is impossible that the same Man should be very Valiant and Prudent at once. Therefore it is necessary that his Choler should burn to such a degree, as to become black Choler, that he may be Pru-

*If Children are extremely Timorous, it is a sign that they will prove very Wise; Because the Seed they were raised from was much burnt, and of the Nature of A-tra Bilis.*

dent; but where this kind of Melancholy reigns, by reason of its Coldness are ingendered also Fear and Cowardice. In such sort that Skill and Cunning require some Heat, because they are Works of the Imagination, but not in so high a degree as Courage, and accordingly are different in the Intention of Degree. But there falls out a thing very observable, that of the Four Moral Virtues, (Prudence, Justice, Fortitude, and Temperance) the two First require Wit and a good Temperament, to be put in Practice; for if a Judge has not Understanding sufficient enough to find out the Point of Justice, it will

will be of little use to him, to have a Will disposed to render to each his due; with all his good Meaning he may stray, and wrong the true Proprietor.

The same is to be understood of Prudence; for if only the Will sufficed, to keep all things in good Order, Men would never miscarry in their Actions, good or bad; there is no Thief, who aims not to Rob in such a manner as not to be Discovered; and there is no Captain, that does not desire so much Prudence as to Conquer his Enemy: But the Thief that is not his Crafts-master in Robbing, is soon Discovered; and the Captain that wants Imagination, is presently worsted.

Fortitude and Temperance are Virtues which a Man carries in his own Hands, though he wants a Natural Disposition to them; for if he makes but small account of his Life, and show Courage, he may well do it; but if he be Stout by Natural Disposition, *Aristotle* and *Plato* say very well, it is impossible for him to be Wise, though he would. After this manner then there is no Repugnance, but that Prudence may be joined with Courage and Fortitude; for a Wise and Prudent Man has the Understanding to hazard his Honour for his Soul, his Life for his Honour, and his Fortune for his Life; as it daily happens. From whence it comes, that

Gentlemen being more Honourable, show themselves so Valiant, and that there are none fatigue, or suffer more, in War than they; though they have been bred in the midst of Pleasures; and all for fear of being esteemed Cowards. Whence came that Saying, *God keep me from a Gentleman by day, and from a Thief by night*; for one to be seen, and the other not to be known, fight with double Courage.

On this very reason the Institution of the Knights of *Malta* was Founded; for knowing how much it imports a Noble Man, to be a Man of Courage, it is provided by a Constitution, that all of their Order should be Noble by Fathers and Mothers side, imagining that each of them in Combate, must show himself worth two Plebeians. But if a Gentleman had it in charge to Encamp an Army, and were to give Orders to Surprise the Enemy, if he had not a Wit proper for it, he would commit and utter a thousand Blunders; because Prudence is not in the hand of Man. But if he had Orders to Guard a Pass, he might well be depended upon, even though he were naturally a great Coward. The Sentence of *Plato* is to be understood, when a Prudent Man follows his Natural Inclination, and corrects not the same by Reason. And so is it true, that the very Wise, cannot be Courageous by a Natural Dispo-



Disposition; for adust Choler, which makes him Prudent, the same, says \* *Hippocrates*, \* VI. Aph. makes him Timorous and a Coward. XXIII.

The Second Property the Man ought to have that hath this Difference of Wit, whereof we treat, is to be mild, and good Conditioned; because he foresees a Thousand Things in his Imagination, and allowing that the least Slip and Miscarriage may prove the loss of an Army, he ever has an Eye to the main Chance. But those that know little, call Carefulness, a Toil; Chastisement, Cruelty; Mercy, Softness; Suffering and Dissembling, of lewd Parts, Good-Nature: Which proceeds only from the Dulness of Men, who distinguish not the Worth of Things, nor which way they are to be managed; but the Prudent and Wise are out of all Patience, nor can they bear to see things ill managed, though they have no Interest in them; therefore they live but a little while, and with much uneasiness of Mind. And therefore Solomon says, † *I gave my heart* † Eccles. I. *to know Wisdom, and to know Madness and Folly, and perceived that this also is but Vexation of Spirit; for in much Wisdom is much Grief; and he that increaseth Knowledge, increaseth Sorrow.* As if he had said, I have been a Fool, and I have been Wise, and I have experienced Trouble in every thing: For he that fills his Understanding with abundance

of Knowledge, reaps no other Advantage, but to be more Pensive and Morose. By which it seems that *Solomon* would have us understand, that he lived more Contentedly in Ignorance, than after he had received Wisdom. And so in truth it is, the Ignorant live most careless, they are in pain for nothing, and they think no Body in the World has more Wit than themselves: The Vulgar call such *Angels of Heaven*, observing that they resent nothing to put them out of Humour, nor find fault with any thing ill done, but let all pass. But did they well consider the Wisdom and Qualities of an Angel, they would find it was a word of ill Sound, and a Case for the Inquisition-House; for from the instant of our receiving the use of Reason, to the hour of our Death, they do nothing else but check us for the evil we do, and are our Monitors for what we ought to do. And if, as they speak to us in their spiritual Language, moving our Imaginations, they should deliver their Admonitions in material Words, we might hold them impertinent and pressing. And he that believes not this, let him mark that the Angel of whom \**St. Matthew* speaks, seem'd no less to *Herod* and his Brother *Philip's* Wife, seeing that to be rid of his finding Faults, they fairly cut off his Head.

St. John  
Baptist was  
an Angel  
in Office.

\* *Math. xxi.*

It would have been much more to the Purpose to have stiled these Men, whom the Vulgar fondly call *Angels of Heaven, The Asses of the Earth*; for amongst Brute Beasts, says \* *Galen*, there is none more blunt or of less Wit than the Ass, though in Memory he surpasses all the rest; he refuses no Burden, he goes as he is guided, without turning this way or that; he neither Winces nor Bites; he never runs away, nor is Skittish, and full of Tricks. If he be laboured with a Cudgel, he turns not again; he seems to be made wholly for the Will and Service of his Master. The same Property have these Men the Vulgar call *Angels of Heaven*, and their Tameness proceeds but from their being half Witted, and of a short Imagination, and the Irascible Faculties being remiss, which is a great defect in Man, and shews he is ill Constituted.

There never was Angel or Man in the World of a better Nature than Christ our Redeemer, who one day entring the Temple, whipt out the Sellers of Merchandizes; and the Reason of it was, that the Irascible Faculty is as the Rod or Sword of Reason, and the Man who blames not what is ill done, either shows himself a Fool, or is defective in the Irascible Faculty. So that it is a Wonder to see a Wise Man that is Gentle, and of this Humour, which ill Men would

*Observe how contrary the Memory and Discourse are even among the very brute Beasts*  
\* II. Met.  
c. VII.



would have him. And so those who Write the History of *Julius Caesar*, admire how the Soldiers could bear a Man so rough and severe, which proceeded from his having a Wit fit for War.

The Third Property of those who have this Difference of Wit, is, that they are regardless of their Dress; they are almost all homely, slovenly, their Stockings loose about their Heels, setting full of Wrinkles, their Cap slouching on one side, fond of old Cloaths, never caring for change of Suits.

Of this Humour, (says *Florus*) was the famous Captain *Viriatius*, a Portuguese, of whom (enlarging on his great Humility) he speaks, and affirms, that he so much despis'd tricking up himself, as the poorest Common Soldier in all his Army went not so meanly clad as he. Though, in truth, this was no Virtue, nor did he do it with design, it being a Natural defect of those who have this difference of Imagination, whereof we treat. The Negligence of *Julius Caesar* much deceived *Cicero*, for being asked (after the Battel) the reason that moved him to take *Pompey's* Part, *Macrobius* tells us, that his Answer was, *His Girding deceived me*; as if he had said, I was deceived in observing *Julius Caesar* in such an Undress, never having his Girdle tight, (whom the Soldiers in way of a By-word, call'd Dangle-Coat:)

Though

Though this should rather have induced him to have believed, that he had the Wit fit for a Council of War; as *Sylla* could remark, so *Suetonius* has told us, who seeing this great Captain, when a Boy, and so carelessly Rigged, bid the *Romans*, Beware of the Ungirt Boy.

The Historians are much employed in recounting *Hanibal's* Regardlesness of his Cloaths, and his Sandals, and how little he cared to go trim and neat.

*Hippocrates*, desirous to shew the Marks by which the Wit and Ability of a Physician might appear, amongst many others he found to that purpose, has set down as the Principal, the Dress and Equipage of his Person. He that is cleanly about his Hands, often pares his Nails, has abundance of Rings on his Fingers, wears perfumed Gloves, his Stockings very tite, his Collar stiff, and without a Wrinkle; his Cloak new brush'd, and without a Hair upon it; he, I say, that is very nice in every thing, one may very well say, is a Man of small Understanding. You may know, said he, Men by their Cloaths for the oftner you see them Curious in their being Modish, and Smug, the more you are to decline them, and hate to meet them; for these Persons are good for nothing. *Horace* was surprized to see Men of Wit, and such as were always engaged in some deep Meditation,

tion, with long Nails, the Knuckles and Joints of their Fingers full of Dirt, and nasty ; a dangling Cloak ; a Collar always unbuttoned, a foul Shirt, and untied Slip-Shoes, Stockings down at Heels, and all in wrinkles ; Upon which he said, *The greatest part of these Men never think of paring their Nails, nor shaving their Beards, nor washing and combing themselves.*

But the Reason of it is, that the great Understanding, and the great Imagination ridicule all things in the World, as finding nothing there, that Merits their Animadversion, or that is solid. Nought but Sublime and Divine Speculations take with them, upon these they bend all their Thoughts, and their whole Study, despising the rest. *Cicero* says, That before we grow Intimate with any, or engage in Friendship with them, we ought to eat a Bushel of Salt together, because Mens Manners and Humours are so reserved, that no one Body in a little time can discover them ; Experience only, and the Conversation of many days can give us a certain knowledge of them ; But if he had taken notice of the Marks the Sacred Writings have left us, in less time than there ought be in eating a small handful of Salt, he might have penetrated into all their Crafts and Ways of working, without the attendance of so many days. Three things  
(said



(said the Wise-man) discover the Man let him be never so reserved and close ; the first is, *his Laughter* ; the second, *his Dress* ; and the third, *his Gate*. As to Laughter, we have already said elsewhere, that when they Laugh disorderly, and upon all occasions, clapping and striking the Hands, with other Grimaces, that shew them to be great Giggers, it is a sign they want Imagination and Understanding. As to the Nicety of Cloaths, and to be always a brushing off the Hairs, hunting as it were after every Hair upon the Coat, we but now sufficiently spoke to. Only I would inform the Reader, that my design here is not to condemn Neatness and Spruceness in Cloaths, nor to approve Slovenliness and Ungenteelness, because the one and the other are Vitious, and there is need in both of a *Medium*. Which occasioned Cicero to speak after this manner : *There ought to be observed such a Neatness that is neither Odious nor too Affected, but that shows only, that we avoid rustic and rude Carelesness ; the same should be observed in Cloaths, in which, Indifference is laudable.* As to what concerns the Gate, Cicero has observed two Extreams, both which he has condemned as Vitious ; the first is, to go too fast ; and the second, too slowly : Accordingly he says, *We are to take care, that our Gate be not too slow, that it looks as if we went always in State and Procession, with all the Pomp and Show of Pageants ;*

*geants; and when we are in haste to go, we should not run Post, to put our selves out of Breath, to alter our Colour, make wry Mouths, grin with the Teeth, and other Grimaces, which too much betray to those that observe us, that we have empty Skulls, and are very Silly. After all, these are not the kinds of Gates that discover what Wit a Man has, but some other far different, which consist in certain Gestures and Motions, that are not to be noted with a Pen, nor exprest with a Tongue; wherefore the same Cicero says, that they are easy to comprehend when seen, but very difficult to tell, or write down.*

To be in pain for the least Mote on the Cape, and to be solicitous about drawing up the Stockings very strait, and that the Cloak set dexterously upon the Shoulders, without the least Rump; all this is a part of a base Difference of the Imagination, that is contrary to the Understanding, and to that other Difference of Imagination required in War.

The Fourth Mark and Property, is, to have a bald Pate; and the Reason of it is plain, inasmuch as this Difference of Imagination, as also all the rest, have place in the fore-part of the Head; and excessive Heat burns the Skin of the Head, and closes the Pores through which the Hair is to pass; besides, that the Matter whereof the Hair is made, is, (as the Physicians say) the Excrements which the Brain sends forth in time  
of

of its Nourishment; and by the great Fire there, all these Excrements are wasted and consume, and so the Matter fails whereof they are produced.

Which Philosophy had *Julius Caesar* understood; he would not have been ashamed of his bald Head, since to cover this Defect, he turned over his Forehead the hinder part of his Hair. And *Suetonius* tells us, That nothing was more pleasing to him than what the Senate enacted, that he might always wear a Laurel on his Head, on no other ground than to cover his Baldness. Another sort of Baldness proceeds from a Brain hard, earthy, and of gross Parts; but this is a sign of a Man defective in Understanding, Imagination, and Memory.

The Fifth Mark by which they are known who have this Difference of Imagination, is, that they are Men sparing in Words, but full of Sentences; and the reason of it is, that their Brain being hard and dry, they must of necessity fail in Memory, to which belongs choice of Words. To find many things to say, arises from a resemblance between the Memory and Imagination, in the first degree of Heat. Those in whom these two Powers meet, are ordinarily very great Lyars, and never want Words and Stories, if we listen all our life time to them.

The Sixth Property observed in those who have this Difference of Imagination, is,  
to



\* Lib. II.  
de Offic.

to be shame-faced, and to take offence at obscene and filthy Talk. And so \* *Cicero* says, That Men who are very Rational, imitate the Modesty of Nature, who has hid the unseemly and indecent Parts, which she made to provide for the Necessities of Mankind, and not for Beauty, upon which Parts she would not have us cast our Eyes, or lend an Ear to their Names. This Effect we might well attribute to the Imagination, and say, that it is offended by the ill Figure of these Parts: But in the last Chapter we assigned the Cause of this Effect, and reduced it to the Understanding, and judged them defective in this Power, who are not offended with Immodesty. And because with the Difference of Imagination required for the Art-Military, the Understanding is associated; therefore the great Captains are very modest. And so in the History of *Julius Caesar*, we meet with an Act of the greatest Modesty that was ever practised by any Man in the World; that is, while he was to be Stab'd with Ponyards in the Senate (seeing that there was no possibility of escaping Death) he fell down on the Floor, wrapping himself up in his Imperial Robes, that after his Death he appeared stretched out very decently, with his Legs and other Parts covered, which might be offensive to the Sight.

The seventh Property, and the most important of all, is, that the General be Fortunate and Lucky, by which Sign we shall know certainly, that he has the Wit and Ability requisite to the Art Military; for in truth and reality, there is nothing more ordinarily makes a Man Unfortunate, and hinders things from succeeding according to his desires, than to want Prudence, and not to use the Means convenient for his Undertakings. For as *Julius Caesar* made use of so great Prudence in all that he designed, he was the happiest General of all that ever were in the World; and in great Perils he animated his Soldiers in these Words; *Fear not, for Caesar and his Fortune attends you.* The *Stoicks* believed; that as there was a first Cause, Eternal, Omnipotent, and of infinite Wisdom, known by the Order and Consent of it's admirable Works; so there was another, unwise, and unconcerted, whose Works moved without Order, without Reason, and were void of Discretion, for with a blind affection it gives to, or takes from Men, Riches, Dignities, and Honors. They call'd it by the Name of *Fortune*, because that it favoured those who did the feat at hap-hazard, that is to say, by chance, without thinking, or forecast, or the Guidance of Reason. They painted her, (to represent her Manners) in the shape of a Woman, in her Hand a Royal Scepter, her Eyes veil'd, her Feet on a round

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Ball,

Ball, attended by a Mob of Sots and Fellows of no Trade or Employment: By the form of a Woman, they set forth her great Levity, and little Discretion: By her Royal Scepter, they acknowledged her the Mistress of Riches and Honours: Her Eyes veil'd, shew'd the ill Choice she made in distributing her Gifts: Her Feet fix'd on a round Ball, signified the slippery Nature of the Favours she does, seeing she takes them away with as little Deliberation as she gives them, without holding a steady Hand in any thing. But what is worst in her, is, that she favours the Wicked, and persecutes the Good; dotes on Fools, and abhors the Wise; degrades the Nobles, and raises Rascals; is gracious to the Foul, and plagues the Fair: Many Men placing confidence in these Properties, presuming on their own good Fortune, dare venture on head-strong and rash Enterprises, which nevertheless succeed well: as others on the contrary, very Wise and Discerning, dare not put in Practice those things which they directed with great Discretion, finding by Experience, that for the most part they succeed but ill. How great a Friend Fortune is to the Bad, \* *Aristotle* shews, when he asks, *Why Riches are in the Possession of the Wicked oftener than of the Good?* To which Problem he Answers, *Is it not because Fortune is blind, and not able to choose, or discern, which is Best.* But this is an Answer unworthy so great a

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Philosopher, for it is not Fortune that gives Riches to Men, and tho' it were, yet he gives no Reason, why she always favours the Wicked, and abandons the Good.

The true Solution of this Problem is, that Knaves are very Witty, and have a strong Imagination, to over-reach in Buying and Selling, and to make all Advantages of Bargaining, and laying out their Stock: But the Honest want this Imagination, many of whom, to follow the fashion of the Lewd, in turning and winding of their Penny, in a few days have lost their whole Stock.

To this our Lord refers\* in the Manage\* Luke c.  
of the unjust Steward, whom his Master XVI  
call'd to Accompt, for tho' he reserved a good part of his Goods to his own Use, yet he carried his Cup so even, as to get a Discharge; and tho' this Wisdom was naughty, Yet our Saviour commends it, and says, *The Children of this World are Wiser in their Generation than the Children of Light.* For these last have for the most part a great Understanding, by means of which, they affect his Law; and want Imagination, to which the skill to live in the World belongs; Accordingly many are morally Good, who have not Wit enough to be Naught. This way of Answering is more plain, and sensible, than the other, For the Natural Philosophers, because they could not penetrate so far, have framed to frivolous and absurd a Cause as Fortune, to  
Z 2      whom

whom they might attribute good or bad success; and not to the Indiscretion, or unskillfulness of Men.

Four differences of Men are to be found in every Nation, (if any please to mark them) some are Wise, but seem not so; others seem so, and are not; others neither are, nor seem; and others again, both are, and seem.

Some Men there are, reserved, slow of speech, stay'd in answering, not curious, nor copious of Words; and who nevertheless have hidden within themselves a Natural Power pertaining to the Imagination, whereby they know the Time, and can embrace the opportunity of Business, and how they are to manage themselves in the point, without Communicating, or Imparting their Mind to any other. These the Vulgar call fortunate, and happy, imagining that with a little Skill and Discretion every thing falls in to their Lap.

Others on the contrary, are Eloquent in Words, and Discourse, great Talkers, Men that take upon them to Govern the World, and that contrive how to make a little Money go a great way; so that in the Opinion of the Vulgar, none pass for more Able than they, yet when it comes to the Point, every thing lies on their hands undone. These complain of Fortune, calling her Blind, Senseless, and Brutish; because Matters which they project and Execute with great Discretion, she suffers

fers not to ripen, to any good Effect. But if Fortune were able to plead for her self, she would tell them; You your selves are Blind, Senseless, and Brutish, who being indiscreet, esteem your selves Wise; and in the use of undue Means, promise your selves good successes. This sort of Men have a difference of Imagination that gives a Gloss and Paint to their Words and Reasons, making them seem to be what they are not.

Whence I conclude, that the General, who has the Wit requisite for the Art-Military, and does duly forecast what he is to undertake, will be fortunate and happy; otherwise it will be in vain to think he shall ever gain a Victory, unless God fight for him, as he did for the *Israelite-Armies*: And yet for all that they chose the Wisest and Skilfullest Commanders they had, for it is not reasonable to leave all to God, nor for Man to confide too-much in his own Wit and Ability; it is better to joyn both together, for there is no other Fortune save God and our own Diligence.

He that invented the Game of Chesse, left a Model of the Military-Art, representing therein all the Steps and Contingences of War, without omitting any. And in like manner as in this play, Fortune has no share, nor ought the Winner to be call'd fortunate, nor the Loser unfortunate; so the Captain who is the Vanquisher, should be call'd Wise,



and the Vanquish'd Ignorant ; and not the one Fortunate, or the other Unfortunate. The first Order in the Game was, that in mating the King, the Game is won ; to show us, that all the strength of an Army lay in the good Head of the Leader, or General. And to demonstrate, that there are allotted as many Men to one, as the other ; to the end whoever is the Loser, may be assured, he wanted Skill rather than Fortune. Which yet appears more plain, if we consider that a good Gamester may give half the Men to a worse Gamester, and yet for all that get the Game. Which is what *Vegetius* has noted, \* *That it often happens, that the Few and the Weaker, Vanquish the Many and the Stronger, if led on by a General well skilled in Ambushes and Stratagems.*

\* Lib. III.  
tit. IX.

Another Order is, that the Pawns are not to move backwards, to advise the General duly to forecast all Chances before he sends forth his Soldiers to the Service ; for if they miscarry, 'tis better to be cut off upon the Spot, than to turn Tayl : because the Soldier is not to know when Time is to Fly or Fight, save by Direction of his Captain ; and therefore as long as he lives, he is to keep his Post under pain of Disgrace.

Another Rule is, that the Pawn which has made seven Draughts without being taken, is made a Queen, and may make any Draught at pleasure, and takes place next the King, as  
one

one set at Liberty, and made Noble. From which we are to understand, that it highly imports in War, in order to make the Soldiers Valiant, to proclaim Donatives, free Camps, and Preferments due to them that signalize themselves; especially if the Advantages and Honour are to descend to their Posterity; for then they will behave themselves with greater Courage and Gallantry. And so says *Aristotle*, that a Man values more the Greatness of his Family than of himself. This *Saul* well perceived, when he caused it to be Proclaimed in his Army, what should be done to the Man that kill'd *Goliath*, \* *That* <sup>\* I Kings xvii.</sup> *the King should enrich him with great Riches, and give him his Daughter; and make his Fathers House free in Israel.* Agreeable to this Proclamation, there is a Law in *Spain*, which provides, that every Soldier, who for his good Services deserved to receive Five Hundred Shillings in Pay, (which was the greatest Stipend allowed in War) should himself and his Posterity be ever Tax-free.

The *Moors* (as they are great players at Chess) have in their Pay seven degrees, in imitation of the seven draughts the Pawn makes to be a Queen; and so they advance the Pay from one to two, from two to three, up to seven, in proportion to the several Steps made by the Soldier in the Field. And if he proves so gallant to merit seven pays, they are given him; which gives occasion to their

being called *Septenarios*, Septenary's, or *Mata-Siete*, seven times Maters ; these enjoy as great Privileges and Immunities, as Gentlemen do in *Spain*.

The Reason of this is very clear in Natural Philosophy ; for there is no Faculty of all those that govern Man, which will willingly Work, unless there be some Advantage to move it. Which \* *Aristotle* proves in the  
 \* IV Sect. Prob. xvi. Generative Power ; and the same reason holds as much in the rest. The Object of the Irascible Faculty, ( as we have above specified ) is Honour and Advantage, which failing, farewell Courage and Bravery. From all which may be gathered, the importance of making the Pawn a Queen, which has made seven Moves without being taken ; for how many Noble Men soever there are, or have been in the World, have sprung, and will spring from Pawns, and private Men ; who by their Courage have done such Exploits, as they have merited for themselves and their Posterity, the Titles of Gentlemen, Knights, Lords, Earls, Marquises, Dukes, and Kings. It is true, that there are some so Unthinking and Inconsiderate, as they will not allow that their Nobility had a beginning, but that the same was Eternal, and fixt in their Blood, not by the particular favour of any King, but as the Creation of a Supernatural and Divine Grace.



To this purpose, (tho' it be a little Digression from the Point) I cannot forbear recounting a notable Discourse that pass'd between *Don Carlos* our Prince, and Doctor *Suarez* of *Toledo*, who was Judge of the Court of *Alcala de Henares*. Doctor, What think you of this People, said the Prince? I think they are very happy, my Lord, reply'd the Doctor; because they live in the best Air, and best Soil, of any Place in *Spain*. For such the Physitians have made choice of for my Health, added the Prince; but have you seen the University? No my Lord, answered the Doctor. See it then, reply'd the Prince; for it is a very fine one; and where I have been informed they best learn the Sciences. It is true, that for a single and particular Colledge, said the Doctor, it is in great Esteem, and should be in effect, no less than your Highness speaks it. Where did you Study? says the Prince; At *Salamanca*, my Lord, answered the Doctor. And did you proceed Doctor too in *Salamanca*? said the Prince. No my Lord, replied the Doctor. I think it was ill done, added the Prince, to Study in one University, and take your Degrees in another. Your Highness may please to know, replied the Doctor, that the Charges of taking Degrees at *Salamanca* are Extraordinary; which is the reason that we poor Men decline it, and choose rather another University, as being sensible, that Learning and Abilities are

not

Henares

not entailed on Degrees, but on Study, and taking pains ; tho' my Parents were not so Poor, but that if they pleased, they might have defrayed the Charge of taking my Degrees at *Salamanca* ; but your Highness is very sensible, that the Doctors of the University enjoy the same Privileges as the *Spanish* Gentlemen have ; and to us that are already so by Nature, this exemption would do harm, or at least to our Posterity. Which King of all my Predecessors ( says the Prince ) ennobled your Family ? None, answered the Doctor ; for your Highness may please to understand, that there are two sorts of Gentlemen of *Spain*, one by Blood, the other by Privilege : They that are by Blood, as I am, take not their Nobility from the hand of any King, as those by Privilege do. This is hard for me to conceive, said the Prince, and you would oblige me to explain it in clearer Terms ; for if my Royal Blood ( reckoning from my self to my Father, from him to my Grandfather, and so on in the Line to the rest in order ) at last terminate in *Pelagio*, who only upon the Death of King *Roderigo* was made King, and not before. If we reckon after this manner your Pedigree, should we not come in the end to one that was no Gentleman. This Discourse is not to be denied, reply'd the Doctor ; for all things here must have a Beginning. I ask you then ( added the Prince ) whence he had his Nobility, that laid the  
foun-

foundation of yours ? He could not Enfranchise himself, nor Exempt himself from Impositions and Taxes, which your Predecessors to this day have paid the King ; for that would be a sort of Robbery to enrich themselves at the expence of the Royal

Revenues: Nor does it stand with reason, that those that are Gentlemen by Blood, should have so bad an Original as this ; it follows then, it was the King that enfranchised them, and did them the favour to ennoble them, or else you ought to tell me how they could take their Nobility. Your Highness concludes excellently well, ( answers the Doctor ) for it is certain, there is

no true Nobility, which was not of some King's Grant ; but we call those Noble by Blood, that have been Noble time out of Mind ; and of whom we cannot tell, nor prove by Writing when they began to be so, nor from what King they took that Favour. And this Obscurity goes for more Honourable, than distinctly to know the first Original.

The Common-wealth also makes Gentlemen ; for when there is one of great Valour, of extraordinary Virtue, and Rich, he is no longer rated as a Citizen, nor ranked in the same Tax-Roll, as if that Treatment would not be respect enough ; because such a Man de-

*Doctor Suarez was in the right when he said, True Nobility, because much of it since in Spain has been obtained by the Skill and Address of him they call a Gentleman ; of whom it may be very truly said, that he received his Nobility from the hands of Witnesses, and of Court-Officers, rather than from the King.*



deserves to live enfranchised, and not to be treated as an ordinary Man. This Reputation passing from them to the Children, and Grand Children, became Nobility, and sets up for a Title, without a King. These are not of those Gentlemen of whom we have spoke of five hundred Shillings Pay, but when there is no proof of the contrary, go for such.

The *Spaniard* who invented the Name of *Hijodalgo*, or Gentleman, gave us to understand the Doctrine we have delivered ; for according to his Opinion, Men have two sorts of Birth ; one Natural, in which all are equal ; and the other Spiritual. When a Man performs some Heroic Action, or gives proof of any admirable Virtue, or extraordinary Work, then is he New Born, and procures for himself new Parents, and loses that Being which he had before. Yesterday he was called the Son of *Peter*, and Nephew of *Sancho*, to day he is called the Son of his own Actions, whence arose this Castellan Proverb, *Cada uno es hijo de sus obras*. Every one is the Son of his own Actions: And whereas Holy Writ terms good and virtuous things, *Some thing* ; (as much as to say *algo* in the *Spanish*) and Vices and Sins, *nothing*. This *Spanish* Compound the word *Hijodalgo*, is made thereof ; which is as much as to say, a Person descended from one that has done some extraordinary thing ; for which he merited some Recompence from the King, or Common-  
Wealth,

Wealth, together with all his Posterity for ever.

The Law of the \* *Partita* says, this word *Hijo-*<sup>\*L. 2. p.2.  
tit, 21.</sup>*dalgo* signifies the Son of Goods; but if we understand the same of Temporal Goods, it is not with Reason; for there are a Number of Gentlemen, Poor; and as many Rich, that are not Gentlemen: But if by the Son of Goods, we mean good Qualities; (which we call Virtues) it will have the same signification we have mentioned. The second Birth that Men ought to have besides the Natural, we have a clear Instance in the Sacred Scriptures, where our Lord blames *Nicodemus*, that being a Doctor of the Law, he knew not that it was necessary that a Man should be *born again*, to have a better Being, and more Honorable Parents than his Natural. For which reason, all the time a Man performs no Heroic Actions, he is called in this sense *Hijo de nada*, that is to say, *the Son of nothing*; tho' from his Ancestors he be call'd *Hijodalgo*, that is to say, *the Son of some thing*, or a Gentleman. To this purpose I will recount here a short Discourse between a Captain of great Honour, and a Cavalier, who stood much upon his Gentility: By which may be seen in what true Honour consists; and every Man may perceive what is meant by being Born again. The Captain being in Company with a knot of Cavaliers, and speaking of the Largesses and Liberties which Soldiers enjoy in *Italy*, in a certain demand

mand which one of them made him, he said to him, *you*, in respect of the Meanness of his Birth, being a Native of that Country, descended of Parents of a slender Fortune, and Born in a Village of a few Houses. The Captain affronted at that term, answered, saying, *Senôr*, your Signory may know that the Soldiers who enjoy so great Liberty in *Italy*, cannot find themselves so well in *Spain*, because of the many Laws in this Country against those that draw their Swords. The other Gentlemen observing him to use this Word *Signêria*, could not forbear laughing. Upon which the Gentleman blushing, bespoke them after this manner: Be it known to you Gentlemen, that in *Italy*, *Signêria*, is as much as to say in *Spain*, *Merced*, (Your Worship) and the Captain being used to the Manner and Custom of his Country, he uses this Term, *Signoria*, where he should do that of *Merced*. To which the Captain replied, Surely *Senôr*, you do not take me to be so ignorant, but that I know when I am in *Italy* how to apply my self to the *Italian* Tongue, and to the *Spanish* when I am in *Spain*: But he that in *Spain* in Talking gives me the *Vos*, *You*, must at least have a *Signêria* in *Spain*; tho' it goes against the Grain. The Gentleman being almost Non-plust, answered him, What then *Senôr Capitán*, Are you not Native of such a Place, and the Son of such an one, and don't you know also who I am, and who my Ancestors were?

*Signor*



*Signor* answered the Captain, I know right well that your *Signiory* is a good *Cavallero*, and such have been your Ancestors, yet I and my Right Hand ( which I now acknowledge for my Father ) are better Gentlemen than you and all your Family.

This Captain alluded to the second Birth Men have, when he said, *I and my Right Hand which I now acknowledge for my Father.* And not without Reason, For with his Right Hand, and with his Sword, he had performed such Actions as the worth of his Person might be equal to the Nobility of that Cavallero.

For the most part ( says \* *Plato* ) the Law and Nature are contrary, for sometimes a Man comes out of Nature's hands with a Mind very Wise, Excellent, Generous, and Frank, and with a Wit made to Command the whole World, and because his Lot was to be born in the House of *Amicla*, ( which was a very poor Cottage ) he remained by Law deprived of the Honour and Liberty wherein Nature had placed him. On the contrary, we see others, whose Wit and Manners shew plainly they were destin'd to be Slaves and Vassals, yet because they are born of Illustrious Houses, the Law appoints them for our Masters. But one thing hath been noted long since, and that well merits Consideration; which is, that many Men more sufficient and of greater Wit for  
In Gorgia.  
 Sciences

Sciences and Arms, are born in Villages and in thatch'd Houses, than in Great Cities. Nevertheless the Vulgar are so Ignorant, as to take it for an Argument of the contrary; to be Born in mean Places. Of this we have a clear Instance in Holy Writ, for the people of *Israel* in Astonishment at the great things *Jesus Christ* our Redeemer did, cryed out, *Is it possible any Good should come out of Nazareth.*

But to return to the Wit of the Captain, of whom we treat, he ought to be furnished with much Understanding, and with the difference of Imagination, which is required by the Military-Art. Accordingly there is observed in that short Conference, much Learning, from whence we may gather, in what consists mens Courage, that gives them Reputation in the Common-Wealth.

I am of Opinion that a Man ought to have six things, that he may be said to be Honorable, and if he want any one, his Being is thereby impaired. Yet all of them are not placed in the same degree, nor are they of equal value, or the same qualities.

The first and most principal is, his Personal Merit, in Prudence, Justice, Spirit, and Courage. 'Tis this that makes Riches and Birthright; from hence grow Titles of Honour. From this beginning all the Nobility in the World draws its Origine. And if not, let us go to the great Houses in *Spain*,  
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and we shall find, that they almost all sprung from private Men, who by their Personal Courage have acquired what their Posterity now enjoys

The second thing that honors a Man (next his own Merit) is Riches, without which, we see no Man esteemed in a Common-Wealth.

The third is, the Nobility and Antiquity of his Ancestors. To be well Born, and of honourable Blood is a Jewel of great Value; but not without a great Defect, for of it self alone is of small Advantage, as well to the Noble, <sup>it</sup> as to others, when reduced to necessity: for a Man can neither Eat nor Drink the same, nor will it Cloath, nor Shoe him, nor can he Give, or Pawn, or make Sale of it, but it makes him live as a dying Man, in depriving him of the Means he might otherwise procure to supply his Necessities: But joyned with Riches, no point of Honour is it's Equal. Some resemble Nobility to a Cypher in Arithmetic, which is nothing of it self alone, but added to any Number, encreases it.

The fourth thing that makes a Man esteemed, is to have some Post or honourable Office, as on the contrary, there is nothing that Debases a Man so much, as to get his livelihood by any Mechanic-Trade.

The fifth thing that renders a Man Honourable is to have a good Sir name, that is acceptable, and that sounds well in the Ears,

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and not to be call'd by ridiculous Names, as I have known some. We read in the General History of *Spain*, that two Ambassadors being arrived from *France*, to demand of King *Alfonfus* the *Ninth*, one of his Daughters in Marriage, for King *Philip* their Master, (one was very handsom and call'd *Urraca*, and the other not so agreeable, whose Name was *Blanca*,) The two Ladies being both together in the Ambassadors Presence, every one looked that they would chuse *Urraca*, because she was the Elder, handsomer, and richer drest; but the Ambassadors enquiring their Names, Stumbled at the Name of *Urraca*, and chose *Blanca*, saying that Name would be more welcome in *France* than the other.

The sixth thing that honours a Man, is the Ornaments of his Person, to go well dress'd, and have a good train of Followers,

The good Descent of the Nobility of *Spain*, is, from such, as by their Personal Courage, and many Exploits atchiev'd, received in the War, the Pay of five hundred Shillings: The Original whereof our Modern Writers have not been able to make out, for if they have not matter Written, or Expres'd by others, no one of them has any Invention of his own to supply it. The difference \* *Aristotle* puts between Memory and Remembrance, is, that if the Memory has lost any thing it knew before, there is no way to

\* Lib. I. de  
memor &  
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retrieve it without learning it a-new; but the Remembrance has this peculiar quality, that if it happens to lose any thing, by the little which remains in ruminating some time, at length it recovers what it had forgot. Whatever was the Ordinance that spoke in favour of good Soldiers, is lost, both out of the Books and Memory of Men: But these words remain in the Nature of Reliques

\* *Hijodalgo de devengar quinientos sueldos Segun fuero de España, y de solar conocido.* From which, by Arguing, and Discourse, it is easy to find out their Companions.

\* A Gentleman is so called from having five hundred Shillings of Pay, according to the custom in Spain and being of a known House.

*Antony de Lebrixa* seeking the signification of this Verb *Vindico*, said that it was to Challenge something, as if he had said to lay Claim to Pay, or any other Dues belonging; or (according to the newer Mode of Speaking) to claim Pensions and Salaries from the King. And it is so customary in the old *Castilian* speech to say, *Fulano bien ha devengado su trabajo*, such a one is well appaied for his Pains, (when he is well paid) that amongst the civiler sort, there is no manner of speech more Currant. From thence the Origin of this Word *Vengar* is fetched, when any one finds a Recompence for the Injury, another does him: for Injury Metaphorically is call'd a Debt. If this be supposed, these words, *Fulano es Hijodalgo de devengar quinientos sueldos*,

import nothing else but such a one is descended from so Valiant a Soldier as Merited so large a Pay as that of five hundred Shillings for his Services. For which, by the Custom and Constitution of *Spain*, *Segun fuero de Espana*, he, and all his Issues were enfranchised from paying any Subsidies or Impositions to the King. As for these words *Solar Conocido*, as much as to say, *a known House*, it has no more in it than this, that when a Soldier was registred in the Roll of those that had five hundred Shillings Salary, they entred in the Kings Books the Name of the Soldier, the place of his Birth or Abode, who were his Parents and Progenitors, for the more certainty to him, that received the Pension; as appears to this day in the Book of *Bezerro* at *Simanca*, wherein are to be found the Pedegrees of almost all the *Spanish* Nobility.

\* 1 Kings  
XVIII.

*Saul* made use of the same Diligence when *David* slew *Goliath*, for he forthwith Comanded *Abner*, one of his Captains, to enquire, \* *Of what Race this Young Man was descended*, that is to say, who were his Parents and Progenitors, and from what House in *Israel* he descended. Antiently *Solar* denoted as well the House of a Peasant, as of a Gentleman.

But after having made this Digression, it is now time to return to our first Design and to enquire, whence it comes, that in the Game of Chess, (since that as we have said

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is a Counterfeit of War) they are more angry at Losing than at any other Game, where they have more Interest, for in this they play not deep, for Mony? and how it chances, that standers-by see more Draughts than the Gamesters, tho' they know the Game less. And what seems yet stranger, is, that there are some Gamesters who play better Fasting, and some better after Meat.

The first Doubt holds little Difficulty, for we have already said, that Fortune has no share in War, nor in the Game of Chess, and that it is not allowed to say, *Who would have thought it?* for all is Ignorance and Carelessness in the Loser, and Care and Manage in the Winner. And when a Man is baffled in a point of Wit, and Sufficiency, and no pretence or excuse is left him, but only his Ignorance, he cannot avoid being ashamed, because he is Reasonable, and a friend to his Reputation, and cannot bear, that in the Works of his Power another should bear away the Bell. Therefore *Aristotle* demands, whence it comes that the Antients would not that there should be any special Prizes for those that excelled others in the Sciences; and yet ordain'd some for the best Leaper, Racer, Pitcher of the Barr, and Wrestler? To which he Answers, that in Wrestling, and other Exercises of the Body, there are Judges appointed to determin the Advantages one Man has over another, that the Prize may

be fairly awarded to the Conqueror; because it is very easy to Measure with the Eye, who Leaps most ground, or has better Heels in Running.

But in the Sciences it is not so easy to Measure by the Understanding, who exceeds the other, for it is a very nice Speculation, and if the Judge award the Prize with Partiality, it is not every one can penetrate into it, because the Judgment is secret, and not obvious to the sense of the Beholders.

Besides this Answer, *Aristotle* gives another, that is better, which is, that Men matter not that others have the Advantage over them in throwing the Barr, Wrestling, Racing, and Leaping, because these are Gifts, in which Brute-beasts bear the Prize from us; but that which goes much against the grain, is, to see another thought Wiser, and more knowing than our selves; accordingly we hate the Judges, and Endeavour to be reveng'd on them, from an Opinion that they give it against us out of meer Malice. To avoid then these Inconveniencies, by their good Wills, none would have either Judges, or Prizes, for Exercises that regard the Reasonable part. Whence it may be concluded, that the Universities do ill, in appointing Judges and Rewards, of the first, second, and third place, in degrees in licensing those that prove best in Examinations. For besides that there happen every day the Incon-

veniencies

veniencies mentioned by *Aristotle*, it seems no less against the Doctrin of the Gospel, that Men should contend who should be Chief, and that this is true, we see plainly, in that the Disciples of our Redeemer *Jesus Christ*, travelling one day together, treated among themselves who should be the greatest? And being arrived at the Inn, their Master askt them what Discourse they had by the Way; and they, as dull as they were, soon understood that the Question ill became them: And so the Text says, \* *that they held their* \* Mark ix.  
*peace*; but as nothing is hid from God, he spoke to them after this manner: *If any man desire to be First, the same shall be Last of all; and Servant of all.* The Pharisees were hated by our Lord, because † *they affected the upper-* † Matth. ix.  
*most Seats at Table, and the Chief Places in the Synagogues.*

The principal Reason whereon they rely who bestow Degrees after this manner, is, that when Scholars are sensible that each of them shall be Rewarded, according to the Trial they shall give of themselves, they will scarce spare time from their Study, to Sleep, or Eat. Which would cease, were there no Recompence for him that takes Pains, or Chastisement for him that mis-spends his time in Laziness and Løytering. But this is a slender reason, and a Colour; for it presupposes a very great Falshood, which is, that Science is attained by poring much on Books, by being

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taught by the best Masters, and never missing a Lesson: But they observe not, that if the Scholar has not Wit, and a Genius requisite to the Science he applies to, it is in vain he beats his Brains Day and Night amongst his Books. And the mistake is such, that if these two differences of Wit so opposite to each other, are in Competition; one man because he is very quick, without Study or seeing a Book, gains Learning in a moment; and the other, being dull and heavy, labours all his Life long, without attaining the least Knowledge. And the Judges (as Men) proceed to give the first place to him whom Nature has qualified, and who took no pains; and the lowest degree to him that was Born without Wit, and who studied hard: As if one had become Learned by turning over Books, and the other continued Ignorant thro' his own Carelessness. And it fares as if a Prize were propos'd to two Runners, of whom, one had sound and nimble Heels, and the other limped with one Leg. If the Universities admitted to the Study of the Sciences none but such as have proper Genius's for them; and if all the Students were equal, it would be very well done to Establish Rewards and Punishments; for in this case there would be no doubt at all, but he who was most Learned, had taken most Pains; and he that was least, had complied with his Ease. To the second Doubt we answer, that as the Eyes stand in need of clear.

clearness to see Figures and Colours, even so the Imagination has need of Light in the Brain to see the Ideas in the Memory. It is a Light which neither the Sun, nor Tapers give, but only the Vital Spirits breed in the Heart, and disperse throughout the Body. Besides this, you must know, that Fear contracts the Spirits about the Heart, and so leaves the Brain dark, and all the other Parts of the Body chill'd. And therefore \* *Aristotle* \* Seft. 27. Prob. 6. asks, *Why those that are afraid Stammer in their Speech, and Tremble with their Hands and Lips.* To which he Answers, that in Fear, the Natural Heat flies to the Heart, leaving all other Parts of the Body chill'd. But we have already prov'd, that Cold according to \* *Galen* \* Lib. quod Animici. vii. benums all the Faculties and Powers of the Soul, and hinders them from the free Exercise of their Functions. This being so, it is easie to answer the second Doubt; and it is that those who play at Chess are in fear of losing, because it is a Game in which there is a Point of Honour; and in which, as we have said, Fortune has no Part. The Vital Spirits then flying to the Heart, the Imagination is nummed with the Cold, and the Images are obscured; and for these two Reasons the Gamester plays but very Awkwardly. But the Lookers-on, as they run no Risque, are in no fear of losing thro' want of Skill, and therefore see many Draughts that escape the Gamesters; because their Imagination

gination retains its Heat; and the Figures illuminated by the Light of the Vital Spirits. True it is, that too much Light blinds the Imagination; which happens, when he that Plays is ashamed, and out of Countenance, to see his Adversary beat him. Then through very Indignation, Natural Heat increases, and illuminates more than it should, of which the Standers-by are free, as being unconcerned. From this springs an Effect very common in the World, which is, that when a Man would muster up all his Forces, and make his Knowledge and Ability more Conspicuous, then it is that he quits himself worst of all. There are others on the contrary, who being put to it, make a great show; and with this great Flourish know Nothing. Of all which the Reason is very plain; for he that has abundance of Natural Heat in his Head, if he be set for a Task an Exercise; for instance, the Disputation he is to get in twenty four hours time (as is done in *Spain* to all those who Dispute for a Vacant Place) a part of the Excess of Natural Heat retires to his Heart; so that the Brain remains Temperate. In this Disposition (as we shall prove in the following Chapter) many things offer themselves to a Man to say. But he that is very knowing, and of a good Understanding, when he is hard put to it through Fear, retains not the Natural Heat in his Head; so that for want of Light he has nothing in his Memory left to say.

If



If this were duly considered by them that Censure the Actions of Generals of Armies, blaming their Steps, and the Orders they give in their Camp, they would see what difference there is between looking on a Fight out of a Window, and breaking a Launce before it, and the Apprehension of the Loss of an Army upon the Spot.

No less inconvenience, Fear in the Physicians produces in Curing; for his Practice (as we have proved elsewhere) belongs to the Imagination; which is prejudiced by Cold more than any other Power; in as much as it's Operation consists altogether in Heat. And so we see by experience, that the Physicians Cure the Common People better than Princes and great Lords.

A Lawyer ask't me one day (knowing well that I treated of Invention) why in the Cause he was well feed, Law Cases, and Points of Law, come readily into his Thoughts, but where the Cause was starved, it seemed that all his Law was lost? To which I Answered, that matters of Interest belonged to the irascible Faculty which resides in the Heart, and which if it be not satisfied, does not so chearfully furnish Vital Spirits, by whose Light the Figures that are in the Memory may appear; but when the same is contented, it liberally affords that Natural Heat by which the Rational Soul has sufficient clearness to read all that is Written in the Head.

This

This defect attends Men of great Understanding, who are interess'd and selfish, and in such may be discerned that Property of the Lawyer. But when all is well-weighed, it seems no less than an Act of Justice, that he be well Rewarded who labours in another Man's Vineyard. The same reason holds for Physitians, who being well gratified, want no Store of Medicines; otherwise their Art is starved, as well as that of the Lawyer.

But here a matter of great Importance is to be noted, namely, that the good Imagination of the Physitian in the Critical Minute hits upon what is proper to be done; but upon taking more time and further consideration, there occur to his mind a thousand Inconveniencies that hold him in suspense so long, till the occasion for the Remedy is slip't. And therefore is it never advisable to bespeak a good Physitian to consider well what he is to do, but rather to prescribe what comes first to hand. For we have already prov'd, that too nice Speculation raises the Natural Heat to a degree so great, that it confounds the Imagination. But the Physitian, who has it remis, will not do ill to use more Consideration; because the Heat rising to the Brain, may come to reach the Pitch which this Power needs.

To the third Doubt the Answer is very clear, inasmuch as the Difference of the Imagination with which they play at Chiefs requires

quires a Certain Point of Heat to discover the Draughts ; and he that plays well Fasting hath this degree of Heat which is requisite ; but by the heat of the Meat, it rises a point higher than it should, and so he comes to play worse. It fares quite contrary with those that play well after Meals ; for the Heat rising together with the Meat and Wine, reaches the Pitch they wanted when they were Fasting. And therefore it is fit to correct a place in \* *Plato*, where he says, that it was discreetly done of Nature, to separate the Liver from the Brain, lest the Meat with its Vapours, should disorder the Speculations of the Rational Soul. If he intends the Operations belonging to the Understanding, he says very well ; but this has no place in any difference of the Imagination. Which is clearly seen by Experience in Feasts and Entertainments, where about mid-dinner the Guests are flip-pant with Repartees, merry Jest and Allusions, who at the beginning were tyed by the Teeth, and at the end of the Feast have never a wise word ; because the Heat exceeds the degree required by the Imagination. Such as need to Eat and Drink a little to raise their Imagination, are Melancholic by Aduſtion, their Brain being like unſlack'd Lime, which taken into the Hand, is cold and dry to the Touch ; but if any Liquor be caſt on it, the Heat that comes from it is not to be endured.

\* Dial. de  
Natura.

We



\* Il de le  
gibus.

We must also correct that Law of the Carthaginians, remembered by \* Plato, which forbad their Captains to drink Wine during the Campaign, and the Governors of Provinces during the year of their Magistracy. For tho' Plato held the same for a very just Law and never makes an end of commending it; yet ought it not to be received without Distinction. The Work of Judging, as we said elsewhere, belongs to the Understanding; and that that Power abhors Heat, and therefore is much incommoded by Wine. But to govern a Common-Wealth (which is a distinct thing from taking in hand a Process, and giving sentence thereon) belongs to the Imagination, which requires Heat. - And the Governour not arriving to the Point which is requisite, may well drink a little Wine to attain it. The same is to be understood of a General of an Army, whose Counsel depends also on the Imagination. And if the Natural Heat be by any hot thing to be raised, nought can better do it than Wine: But it ought to be taken moderately, because there is no Nourishment that gives or takes away Man's Wit, so much as this Liquor. So that it is fit the General should know the difference of his Imagination, whether it be of those that need Meat and Drink to supply the Heat that is wanting, or of those that should keep Fasting; for on this the Skill of managing his Affairs well or ill depends.

## C H A P. XVI.

*To what difference of Ability the Office of a King belongs, and what Marks he ought to have that has this Kind of Wit.*

**W**Hen Solomon was Elected King and Head of so great and numerous a People as *Israel*, the Text says, that for governing and ruling them he begg'd Wisdom from above, and nothing more. This Request was so acceptable to God, that to Reward him for having so well hit the Mark, he made him the Wisest Prince in the World; and not contented with this, he gave him great Riches and Honour; as the fair Returns of so great a Petition. Whence is plainly gathered, that the greatest Prudence and Wisdom, of which Man is capable, is, that whereon is founded, and wherein consists the Office of a King; which is so true, that there is no need to lose time to prove it. Only it is convenient to shew to what difference of Wit the Art of a King, and of such an one as the Commonwealth stands in need of, belongs, and to trace the Marks whereby he may be known, that is furnished with such a Wit and Ability. 'Tis also most certain, that as the Office of a King goes beyond all other Arts in the World, even so it requires the highest difference of

Wit that Nature can produce. What this difference of Wit is, we have not as yet defined, as having been taken up in allotting to several Arts their Differences and Dispositions. But seeing we are now come to it, you may know, that of nine Temperaments found amongst Men, there is but one (as *Galen* affirms) that makes a person as Wise as Nature can her self: In which Temperament, the first qualities are so justly balanced, and so well proportioned, that neither the Heat exceeds the Cold, nor the Moist the Dry, but all is found Equal and Harmonious, as if really they were not Contraries, nor had any natural Opposition: Out of which arises an Instrument so well fitted and turned for the Operations of the Rational Soul; that the Man is provided with a perfect Memory for things past, and a strong Imagination to see what is to come, and a great Understanding to Distinguish, Infer, Argue, Judge, and make Choice. Of the other differences of Wit, (by us recounted) not one is entirely perfect; for if a Man has a good Understanding, (because of much dryness) he cannot learn the Sciences belonging to the Imagination and Memory; and if he be furnished with an Excellent Imagination, (thro' much Heat) he will be disabled for the Sciences relating to the Understanding and Memory; and if he has a happy Memory, (because of much moisture) we have already made it



appear, how great Memories are incapable of all the Sciences. Only this difference of Wit we are now in search of, is that which answers all the Arts in Proportion.

How inconvenient it is for one Science not to be able to unite the rest, *Plato* notes, saying, that the perfection of each in particular depends on the Notice and Knowledge of them all in general. There is no sort of Knowledge at what distance soever it may be from an other, that serves not to render it more perfect when it is fully known. But what shall we do if upon diligent search after this difference of Wit there is but one to be found in *Spain*? Which makes me of opinion, that *Galen* said excellently well, that out of *Greece*, Nature not so much as in a Dream makes a Man Temperate, or with a Wit requisite for all the Sciences. And the same \* *Galen* gives the reason of it, saying, that \* Lib II. de  
*Greece* is the most temperate Country in the Sanit. tuen.  
 World, where the Heat of the Air exceeds not the Cold, nor the Moist the Dry. Which Temperament makes the Men very Wise, and capable of all the Sciences, as may be proved, considering the great number of illustrious Persons that appeared there; *Socrates*, *Plato*, *Aristotle*, *Hippocrates*, *Galen*, *Theophrastus*, *Demosthenes*, *Homer*, *Thales* the Milesian, *Diogenes* the Cynic, *Solon*, and infinite other wise Men, of whom the Historians make mention, and whose works we

find replenished with all Sciences. Not as the Writers of other Countries; who if they treat of Physic, or any Science, it is a wonder if they make use of any other sort of Science in their Aid or Favour. All of them are beggarly, unadorned, as wanting a Wit capable of all the Arts.

But what is most surprising in *Greece*, is, that notwithstanding Women's Wit is so repugnant to Learning, (as we shall hereafter prove;) there have been so many *Grecian* Ladies so illustrious in the Sciences that they have come in competition with the most rational Men; even so we read of *Leontia* (a very learned Woman) who writ against *Theophrastus*, the greatest Philosopher of his time, taking notice of several errors of his in Philosophy. And if we reflect on all other Countries in the World, we shall hardly find any Wit arise so considerable there. The reason whereof is, they live in Intemperate places, which makes the Men dull, of a slow Wit, and ill Dispositions.

\*XIV. Sect. And therefore *Aristotle* asks, \**Whence it comes,*  
 Prob. I. *that the Inhabitants of over-Hot or over-Cold Countries are for the most part fierce in Countenance and Conditions?* To which Problem he Answers very well, saying, that the good Temperament, not only gives the good Grace of the Body, but also Conduces to the Wit and Ability: and in like manner as the Excesses of Heat and Cold hinder Nature from producing Men fair and well figured,  
 even

even so they renvers the harmony of the Soul, and blunt a Mans Wit. Of this the *Greeks* were well aware, who call'd all other Nations in the World Barbarians, in regard of their Incapacity and slender Knowledge. And so we see of so many as are Born and Study out of *Greece*, if they are Philosophers, not one of them Approaches near to *Aristotle*, or *Plato*; if Physitians, to *Hippocrates*, or *Galen*; if Orators, to *Demosthenes*; if Poets, to *Homer*; and so in the other Arts and Sciences, the *Greeks* have ever held the first Rank, without any contradiction. At least *Aristotle's* Problem may be very well verified in the *Greeks*, because in reality they are the goodliest Men in the World, and of the most excellent Wit, were it not for their living in Disgrace and Servitude, being oppreses'd by Arms, and ill treated by coming under the *Turks*, who hath banished all Learning from among them, driving the University of *Athens* to *Paris*, where it remains to this day. And so for want of cultivating, these excellent Wits, (whereof we spoke,) come to be lost.

In other Countries out of *Greece*, though Schools and Exercises of Learning are not wanting, yet no eminent Man has appeared among them. The Physitian thinks he has gone far enough if he knows what *Hippocrates* and *Galen*, have delivered, and the Natural Philosopher thinks there is no more Knowledge but what is had from Understanding *Aristotle*.



Notwithstanding this, it is no general Rule that all who are born in *Greece* must of necessity be Wise, and well tempered, and the rest distempered and Fools. For the same

\* In Orat.  
suasor.

\* *Galen* reports of *Anacharsis*, who was a *Scythian*, that he appeared of an admirable Wit among the *Greeks*, (tho' he was a *Barbarian*) with whom a Philosopher that was a Native of *Athens*, contending, said, Go thou *Barbarian*; To which *Anacharsis* answered, *My Country is a disgrace to me, and thou art a disgrace to thy Country.* From intemperate *Scythia* the Country of so many Fools, I alone am come Wise, and thou who wert born at *Athens* (the Nursery of Wit and Knowledge) wer't never other than an Ass. So that we need not despair of meeting this good Temperament, nor reckon it impossible to find it out of *Greece*, particularly in *Spain*; (which is not so Intemperate a Country:) for by the same Reason that I have found one of these there; there may be many more that never came to Knowledge, and which I have not been able to find out. It may be convenient then to shew the Signs, by which a well tempered Man is known, to the end where such a one is, he may not be Hidden.

Many Signs have the Physicians set down to discover this difference of Wit, but the principal, and those that best give Notice of it are the following. The first, in the words

\* Lib artis  
med. c. xiii

of \* *Galen*, is to have the Hair Nut-brown,  
be-

between fair and red, which proceeding from Age to Age comes to shew more Golden. And the reason of it is clear, for the Material Cause of Hair, is as Physitians hold, a gross vapour, rising from the digestion performed by the Brain at the instant of it's Nourishment. For such as this Member is such is the colour of the Excrements; if there enter much Flegm in the composition of the Brain, the Hair will be fair; if much Choler, yellow as Saffron; but when these two Humors are found equally mixt, the Brain remains temperate, in hot, cold, moist, and dry; and the Hair brown, and participating of two Extreame. It is true, that † *Hippocrates* says, that, that colour in those who live in the North, ( as the *English*, *Flemmings*, and *Germans* ) issues from a Whiteness dried with over much Cold, and not from the Reason we have mentioned: So that this sign is very deceitful.

The second Mark, that he ought to have who has this difference of Wit, \* *Galen* says, is, to be well-shaped, airy, agreeable, and pleasant, so as the Sight takes pleasure in beholding him, as a Figure of rare Perfection. And the Reason of it is clear, for if Nature be strong, and have a Seed well tempered, she duly makes ( of all things capable ) the Best and most Accomplished in the Kind: but being somewhat disabled, she employs most of her Labour in the formation of the Brain, because that is the chief residence of the Ra-

† Lib. de  
aere, locis,  
& aquis.

\* Lib. de  
opt. corp.  
const. c. iv.  
& Lib. I. de  
san. tuen.

tional Soul, rather than any other part of the Body. Accordingly we see many Men vast and deformed, but yet of excellent Wits.

The bulk of Body which a Temperate Man ought to have, as \* *Galen* says, is not a thing precisely determined by Nature, because he may be tall, short, or of a middle Stature, (in proportion to the quantity of temperate Seed, he had in time of his formation.) But for what regards the Wit, the Middle-size is better amongst Temperate Men than over-tall or short: And if it should incline to either Extream, it is better too Short, than Tall, for Bones and Flesh as we have proved before, from the Opinion of *Aristotle* and *Plato* much incommode the Wit. Agreeable here

unto the natural Philosophers are wont to ask, \* *Why those of little Stature are Wiser for the most part than those of a tall Stature?* And for proof hereof, they cite *Homer*, whose says *Ulysses* was very Wise, and of a low Stature; and on the contrary, *Ajax* a very Blockhead, and of a high Stature. To this Question they Answer very ill, in saying that the Rational Soul being shut up in a little room acts with more force, according to the received saying, *Virtue is more powerful United than Dispersed*: And that on the contrary, being in a large Body, and of great Dimensions, she wants power sufficient to move, and animate the same, as it ought. But this is not the Reason thereof, it is rather because Big-men have much

\* Lib de  
opt. corp.  
const. c. iv.

\* Alexan-  
der. Aph.  
lib. i. prob.  
xxv.



much Moisture in their Composition, which dilates the Flesh, and makes it more plyant to receive the Augmentation, which the natural Heat procures. It fares quite contrary in little Bodies, for through their over-dryness, the Flesh cannot take it's Course, nor the natural Heat enlarge or stretch it out; and therefore they remain of a low Stature. But amongst the first qualities, we have prov'd before, there is none so prejudicial to the Operations of the Rational Soul, as much Moisture, nor that so quickens the Understanding as Dryness.

Galen lib.  
de opt.  
corp. const.  
c. iv.

The third Mark by which the temperate Man may be known, is, as \* *Galen* says, <sup>\* Lib. i. de sanit. tuenda.</sup> that he be Virtuous, and of good Conditions; for if he be lewd, and Vitious, † *Plato* says, <sup>† Dial. de Natura.</sup> it proceeds from some Intemperate Quality that is in him, and that incites him to Sin; and if such a one would practise what is agreeable to Virtue, he must first renounce his own natural Inclinations. But whoever is of an exact Temperament, so long as he continues in that State, stands in no need of any such diligence; for the Inferior Powers require nothing from him that is contrary to Reason. Therefore \* *Galen* says that to one that has <sup>\* Lib. ii. de sanit. tuenda.</sup> this Temperament, we need not prescribe a Dyet, what he should Eat, or drink, for he rarely or never exceeds the quantity or measure, that Physic would set him. And *Galen* contents not himself with calling them most Temperate, but adds further, that it is not

so much as necessary to moderate the Passions of their Soul, for their Anger, their Grief, their Joy, and their Mirth, are measured always by Reason. Whence it follows, that they are always Healthful, and never Sickly, which is the fourth Mark.

But in this *Galen* has no reason, for it is impossible to frame a Man that shall be perfect in all his Faculties, thereafter as the Body is tempered; so as the Irascible and Concupiscible Powers should not be superior to Reason, and incite him to Sin. And therefore it is not convenient to suffer any Man how Temperate soever, always to follow his own natural Inclinations, without taking him by the Hand, and guiding him by Reason. Which is easily understood considering what Temperament the Brain ought to have, to be an Instrument fit for the Rational Faculty, and what the Heart ought to have to the end the Irascible may aim at Glory, Empire, Victory, and Superiority over all; and what the Liver ought to have for digesting the Food, and what the Testicles ought to have for conserving and perpetuating the species.

As to the Brain, we have already often said, that it ought to have Moisture for the Memory, Dryness for the Understanding, and Heat for the Imagination. But for all this, its natural Temperament is Cold and Moist; and because of the intense or remiss degrees of these two qualities, one time we call it  
Hot

Hot, and another Cold ; sometimes Moist, and sometimes Dry ; but still so as the Cold and Moist are predominant.

The Liver ( where the Concupiscible Faculty is seated ) has for its Natural Temperament a predominant Heat and Moisture ; which Temperament never leaves the Man so long as he lives. And if we say sometimes that it is Cold, it is because it has not then all the Degrees of Heat requisite for its Operations.

Touching the Heart ( which is the Instrument of the Irascible Faculty ) \* *Galen* says, \* Lib. de usu pulsa. that it is so Hot of its own Nature, that while the Creature lives, if we put our Finger in its Cavity, we cannot suffer it there a moment without burning. And tho' we have elsewhere said, that the Heart is Cold, yet must it never be understood, that the Cold predominates there, ( for it is impossible ) but only that it has not all the Degrees of Heat which its Operations need.

For what relates to the Testicles, ( where the other part of the concupiscible Faculty resides ) the same reason has place ; because their Natural Temperament is hot and dry in predominance. And if we sometimes say of a man, that he has these Parts cold, it is not to be understood absolutely, or in predominance, but only that the intense degrees of Heat required for the generative Faculty are wanting.

From



*The Heart  
sends the  
heat to the  
Brain by the  
Arteries;  
the Liver  
thro' the  
Veins; and  
the Testicles  
the same  
way.*

From which may be clearly gathered, that if a Man be well compounded and organized, he must necessarily have the force of an excessive Heat in his Heart, or else the Irascible Faculty will remain too weak; and if the Liver be not exceeding Hot, it cannot digest the Food, nor make Blood for Nourishment; and if the Testicles are not more Hot than Cold, the Man will prove impotent, and unfit for Generation.

*Altho' a Man be stirred  
up by his bad composition,  
yet withall, that he re-  
mains free to do what he  
pleases. He hath set Fire  
and Water before thee,  
stretch out thy hand unto  
which thou wilt, Eccles.  
C. XV.*

So that these Members being of such force, as we have said, it follows of necessity, that the Brain comes to be altered thro' much Heat, (which is one of the qualities that most offends Reason) and which is worse, the Will being free, is irritated, and inclines to condescend to the Inferiour Appetites. By this Ac-

count it appears, that Nature cannot make a Man perfect in all his Faculties, nor produce him altogether inclined to Virtue.

How repugnant it is to the Nature of Man to be produced wholly inclined to Virtue, may be plainly discovered in considering the Composition of the First Man; for tho' it was the most perfect that was ever found among Mankind (except that of *Jesus Christ* our Saviour) and framed by the Hand of so great a Workman, nevertheless if God had not infused into him a supernatural Quality to subdue his Inferiour Part, it was impossible, re-  
lying

lying upon the Principles of Nature, that he should not be inclined to Evil. And that God had made *Adam* with perfect Irascible and Concupiscible Powers, is evidently seen in this, that when he spoke to, and commanded him *to increase and multiply, and replenish the Earth*, it is certain, he gave them an able Power for Procreation, and framed them not cold, seeing that he enjoyn'd them to People the Earth with Men: A Work not to be perform'd without much Heat.

No less Heat bestowed he on the Nutritive Faculty, which was to repair their lost Substance, and to renew another in its place; seeing he said to them, *Behold I have given unto you every Herb bearing Seed which is upon the Face of the Earth; and every Tree in which is the Fruit of a Tree yielding Seed, to you it shall be for Meat*. For if God had given them a Liver and Stomach Cold and of little Heat, it is certain they would not have been able to digest Meats, nor to preserve themselves nine hundred and thirty years alive in the World.

He fortified also his Heart, and gave him an Irascible Faculty, becoming such a King, and a Master, as was to govern all the World. And said, *Subdue the Earth, and have Dominion over the Fish of the Sea, and over the Fowl of the Air, and over every living thing that moveth upon the Earth*. But if he had not given him abundance of heat, he would neither have had Spirit nor Authority to take up-  
on

on him Empire, Command, Glory, Majesty, and Honour. What disadvantage it is to a Prince to have the Irascible Power weak, cannot enough be express'd, seeing through this alone, he comes to be neither feared nor obeyed, nor respected by his Subjects.

Having thus fortified the Irascible and Concupiscible Powers, in giving to the Members we have mentioned, so great a Heat, he proceeded to the Rational Faculty, and made a Brain Cold and Moist, to such a Point, and of so delicate a Substance; by which means the Soul might Reason and Discourse, and make use of its infused Knowledge. For we have said and prov'd before, when God had a design to give Men any supernatural Knowledge, he first prepar'd the Wit, and made them Capable with the Natural Dispositions which he planted with his own Hand, to receive this Knowledge: And therefore Holy Writ says, *\* That he gave them a Heart to Conceive, and replenished them with the Discipline of Understanding.*

\* Eccles.  
xvii.

The Irascible and Concupiscible Faculty being so very powerful, because of the great Heat; and the Rational so weak, and of such small resistance; God armed them with a supernatural Faculty, which the Divines call *Original Righteousness*, to repress the Motions of the Inferiour Part, that the rational Part might remain Superiour, and the Man inclined to Virtue. But when our first Parents sinned,



sinned, they lost this quality ; and the Irascible and Concupiscible Faculty held their own, and were Superiour to Reason; (through the Prevalence of the three Members we spoke of) and the Man Prone to Evil, even from his Youth.

*Adam* was Created in the Age of Manhood, which according to Physicians, \* is the most Temperate of all ; and from that Age was inclined to Evil, except the small time he stay'd in Innocence, by means of Original Righteousness.

\* Galen li.  
6. de San.  
tuen.

From this Doctrin we may gather in good Natural Philosophy, that if a Man is to do an Act of Virtue with Reluctance of the Flesh, it is impossible for him to practise the same, without the Assistance of Grace, because the qualities by which the Inferiour Faculty operates are of greater Efficacy. I said with Reluctance of the Flesh; in as much as there are found many Virtues in Man, which proceed from the Irascible and Concupiscible Faculties being low, as is Chastity in a Man that is Cold; but this is an Impotence in Working, rather than a Virtue.

For which reason had the Catholic Church never taught us, that we are not able to overcome our Inclinations, but by the special Assistance of God, Natural Philosophy would teach us no less this Truth, That Grace fortifies our Will. What *Galen* would have said, was, that the Temperate Man excels in Vir-  
tue

the others who have not this good Temperament, because the same is less solicited by the Inferiour Part.

The fifth Property of those who enjoy this good Temperament, is, to be very Long-liv'd, as being very powerful to resist the Causes and Occasions of Diseases. And this is what the Royal Prophet meant, when he said, \* *The days of our years are threescore and ten; and if by reason of Strength they be fourscore years, yet is their Strength Labour and Sorrow.* He calls those Strong who are of this Temperament, because they resist better than others the Occasions of diminishing Life.

\* Psal. 89.

\* Lib. I. de  
temp. c. 9.

The last Mark is given by \* *Galen*, saying, That they are very Wise, of great Memory for the past, of great Imagination to guess at the future, and of great Understanding to discover the truth in all things. They are neither malicious, crafty, nor Cavillers; for these spring from a Vicious Temperament.

Such a Wit as this is, assuredly was not framed by Nature to learn the Latin Tongue, Logic, Philosophy, Physic, Divinity, or the Laws; for put the case he might easily attain these Sciences, yet not one of them can fill all his Capacity. Only the Office of a King answers in proportion to it, and in Ruling and Governing, the same is only to be employed.

This is easily understood in running thro' all the Marks and Properties we have recounted of Temperate Men; and considering how  
each

each of them agrees with the Royal Scepter, and ill corresponds with other Arts and Sciences.

That a King be Beautiful and Agreeable, is one of the things that best engages Subjects to Love and Honour him, because as \* *Plato* \* Dial. de pulchro. says, the object of Love is Beauty, and good Proportion; and if the King be hard-favour'd, and mis-shapen, it is impossible to gain the People's Affection; in so much that they will highly resent it, that an unfinished Man, who has not so much as good Natural Endowments, should come to Rule and Govern them.

To be Virtuous, and of good Conditions, is soon understood how much it imports; for he who is to Order the Lives of his Subjects, and give them Laws and Rules to live according to Reason; it is convenient that he do the same in Person; for such as the King is, such are the Grandees, the Middle, and the Lower Sort. Moreover, by this means he will make his Commands more Authentic, and with a better right proceed to Punish those that fail to observe them.

To hold a Perfection in all the Ruling Faculties of a Man, (the Generative, Nutritive, Irascible and Rational) is more becoming a King than any Artist whatever. For as *Plato* says, in a well-ordered-State, there ought to be Over-seers of Families, who may with Skill discover the qualities of Persons that are



to Marry, in order to give to each Man the Woman best proportion'd to him ; and to each Woman the Man destin'd for her. Were this duly observed, they would never be frustrated of the principal end of Marriage. For we see by Experience, that a Woman who could have no Children by her first Husband, as soon as she is married to another, has ; and many Men that could have no Children by their first Wives, have had them as soon as ever they married to another. More especially says *Plato*, this Art is of use in the Marriages of Kings: For as it is a thing of the greatest Importance to the Peace and Security of a Kingdom, that the King should have a lawful Issue to Succeed him, so it may well happen that a King marrying at random may light on a barren Wife, that will keep him all his Life without hope of Issue ; and so dying without Heirs, he bequeaths to his People Civil Wars, for filling of a Vacant Throne.

But this Art, says *Hippocrates*, is not necessary, but for Men of ill Constitutions, and not for those that have the perfect Temperament we have described: These need no special Choice of a Wife, nor look for one that is proportionable to them ; for as *Galen* says, whatever Wife they Marry, they will not fail forthwith to have Children: This is to be understood, if the Woman be Sound, and at the Age (according to the Course of Nature)

ture) that Women are wont to Conceive and bring forth. In such sort as Fruitfulness is more to be desired by a King than any Artist whatsoever, for the reasons we have given.

If the Nutritive Faculty be so voracious, gluttonous, and greedy of Drink, \* *Galen* has \* Lib. de san. tuen. told us, that it proceeds from the Stomach and the Liver's wanting the Temperament agreeable to their Operations: Which makes Men Voluptuous, Infirm and of very short Life: But if these Parts possess their due Temper and Composition, the same *Galen* says, that they desire no more Meat nor Drink than is necessary to sustain Life. Which quality is so important to a King, that God declares that Land thrice happy that meets with such a Prince, \* *Blessed is the Land* \* Eccles. x. *whose King is Noble, and whose Princes feed in due time, for Refreshment, and not for Riotousness.*

Of the Irascible Faculty, if it be Intense, or Remiss † *Galen* pronounces it is an Indication † Lib. de med. c. xxix. & xxxvi. & lib. i. de san. tuen. that the Heart is not well composed, and has not the Temperament required to act perfectly; from which two Extreames the King ought to be further distant than any other Artist, for to arm Passion with Power is a thing in no wise convenient for the Subjects. Nor is it any better for the King to have that Irascible Faculty remiss, because in slightly passing by things ill done, and attempted

tempted in this Kingdom; he comes to be Despised, and lose the Reverence of his Subjects; which ordinarily produces great Disorders in a State, and remediless Mischiefs. But the Man who is Temperate, is moved when there is Reason, and unmoved when there is None; which quality is as necessary for a King, as all the other we have spoke of.

How much it imports that the Rational Faculty (the Imagination, Memory, and Understanding) should be perfect in a King more than in any other, is easily prov'd; for the other Arts and Sciences as it should seem are to be acquired and practised by the force of Man's Wit; but to govern a Kingdom, and to conserve it in Peace and Concord, not only requires, that the King be endued with natural Prudence for it, but it is also necessary that God particularly assist him with Understanding, and Aid him in Governing; the Sacred Scripture has noted no less, where it says, \* *That the Heart of the King is in the Hand of God.*

To live many Years also, and enjoy continual Health, is a property more convenient for a good King than any other Artist; for his Care and Travel is laid out for the Public Good, and if he fails to hold out in Health, the Common-Wealth runs to Decay.

All this Doctrin which we have deliver'd will be better confirm'd if we find in any true History, that at any time there has been  
any



any distinguishable Man chosen for King, in whom were not wanting any of the Marks and qualifications we have mentioned. For Truth has this Advantage, that it never wants a Proof.

Holy Writ recounts \* that God being displeas'd with *Saul*, (for sparing *Agag's* life) ordered *Samuel* to go to *Bethlem*, and anoint for King of *Israel*, one of the Eight Sons of *Jesse*. Now the holy Man presuming that God would be pleased with *Eliab*, because he was tall of Stature, said, *Surely the Lord's Anointed is before him!* But the Lord said to *Samuel*, *Look not on his Countenance, or on the height of his Stature, for I have refused him*, (for this he had tryed before in *Saul*) *for the Lord sees not as Man sees, for Man looketh on the outward Appearance, but the Lord looketh on the Heart.*

*Samuel* distrusting his own skill in choosing, passed on further to what he had in Charge, still enquiring of God of one and the other before him, which he would please to have anointed King, and God approving of none of them; said he to *Jesse*, it may be thou hast more Children than these that stand before us, and *Jesse* said there remaineth yet the Youngest, and behold he keepeth the Sheep, but he is little of Stature, imagining belike, that that was no small matter in a King. *Samuel* who had already learned by Experience, that a great Stature was not always a good

Presage, sent for him. And it is a thing worthy Observation, what Sacred Scripture recounts, e're yet he was anointed King, *Now he was Ruddy, and withal of a Beautiful Countenance, and goodly to look to, and the Lord said, Arise and anoint him, for this is he.* So as David had the two first Marks we have laid down, he was Ruddy, well-Complotted, and of mean Stature.

That he was Virtuous, and good Conditioned, (which is our third Sign) is easie to be found, seeing God said, of him. \* *That he had found a Man after his own Heart.* For tho' he sometimes Sinned, he lost neither the Name nor Habit of Virtuous, no more than he that is Habitually Evil, tho' he perform some good Moral Actions, loses the Name of Lewd and Vitious.

That he liv'd in Health during the whole Course of his Life, seems to be proved from \* *3 Kings i.* this, because throughout his whole Story, \* there is no mention but of one only Infirmary, which is an Indisposition attending them that live a long time, it was that his natural Heat was extinguish'd, and he could not be warm in his Bed, to remedy which, there was put to Bed to him a young Damsel, to cherish him, by which means he liv'd so many Years, that the sacred Text says, \* *That he died in a good old Age, full of Days, Riches and Honour;* after having endured so many Travels, and Wars, and done so great Penance for his Sins. And all

\* i. Paral.  
xix.

all this because he was Temperate, and of good Constitution, and avoided the Occasions that ordinarily breed Diseases, and shorten Man's Life.

His great Wisdom and Knowledge were noted by Saul's Servant, when he said, \* *Behold I have seen the Son of Jesse, the Bethlemite, that is cunning in playing, and a mighty Valiant Man, and a Man of War, and prudent in Matters, and a comely Man*: By which Signs above recited, it is certain, that David was a Temperate Man, and that it is to such the Royal Scepter is due, seeing he was adorn'd with the best Wit Nature could produce.

But here arises a great Difficulty against this Doctrin, namely, seeing God knew all the Wits and Ability in *Israel*, and was well aware, that the Temperate Men are possessed of that Prudence and Wisdom of which the Royal Office stands in need; for what cause in the first Election that was made, God sought not out such a Man as this? For even the Text says, that *Saul* was so tall of Stature as he exceeded all the people of *Israel* by the Head and Shoulders. This is an ill sign of Wit, not only in Natural Philosophy, but God himself (as he has pleased to shew us) blamed *Samuel*, for having an Eye to the great Stature of *Eliab*, and his forwardness to Anoint him for King.

But this Doubt sufficiently informs us what \* *Galen* has said is true, that out of



*Greece* it is a folly to look for a Temperate Man, seeing in so great a People as that of *Israel*, God could not find one to choose for King, but waited till *David* was grown up, and in the mean while made choice of *Saul*, seeing that as the Text says, he was the best of all *Israel*; tho' it seems he had more good nature than Wisdom, and that alone was not sufficient to Rule and Govern, \* *Teach me goodnes, discipline and Knowledge*, says the Royal Prophet *David*, being very sensible that it is to no purpose for a King to be Good, and Virtuous, if he be not withal at the same time Prudent and Wise.

\* Psal.  
cxviii.

† Mat. ii.

It looks as if we had sufficiently confirmed our Opinion in this instance of King *David*; but there arose also another King in *Israel*, of whom it was said, † *Where is he that is born King of the Jews?*

And if we can prove that he was red-Haired, well fashioned, of middle Stature, Virtuous, Sound, and of great Wisdom and Knowledge, it will be no disadvantage to our Cause.

The Evangelists busy not themselves to relate the Composition of our Lord, because it no way conduced to the subject they treated of, but the same is a matter very easy to be understood, supposing that an exact Temperament is all the Perfection a Man can naturally have; and seeing it was the Holy Ghost that formed and Organized him, it is certain, that as  
touch-

touching the material Cause of which he form'd him, it was not the Ill Temperament of *Nazareth* that could resist him, nor cause him to erre in his work, (as it fares with Natural Agents) but that he did what best pleased him, because he wanted neither Power, Knowledge nor Will, to frame a Man most Perfect, and without any Defect. And the rather, for that his Coming (as he himself † affirms) was to endure Travels for Man, and to teach him the Truth. But this Temperament (as we have prov'd before) was the best Natural Instrument to effect these two things. And therefore I hold for true, the Relation, that *Publius Lentulus*, the Proconsul writ from *Jerusalem*, to the Senate at *Rome*, after this manner.

† Ioh. xviii.  
Mat. xx.

There has been seen in our Time a Man who yet lives, of great Virtue, call'd *Jesus Christ*, who by the *Gentiles* is termed the *Prophet of Truth*; and his *Disciples* say, that he is the *Son of God*. He raises the Dead, and heals the Sick; He is a Man of a middle proportionable Stature, and of a very fair Countenance; His Look carries such Majesty, as procures at once, both Love and Respect from all his Beholders: His Hair down to his Ears is of the Colour of a Nut full ripe; and from his Ears to his Shoulders, of the Colour of Wax, but brighter: He has in the middle of his Forehead a little Lock, after the manner of the *Nazarens*: His Forehead is Plain, but very

Serene: His Face without Spot or Wrinkle, and of a moderate Colour. His Nose and Mouth are not with any reason to be blamed. His Beard thick, and resembling his Hair; not long but forked. His Aspect is Gracious and Grave, and his Eyes graceful and clear: He is Awful in his Reproofs, and Charming in his Admonitions; He forces Love; He is chearful with Gravity; He is never seen to Laugh, but Weep often: He has elegant Hands and Arms: In Conversation he is very pleasing; but is seldom in Company; and when he is, very Modest. In his Countenance and Mien, the loveliest Man that can be imagined.

In this Relation are comprised three or four Marks of a Temperate Man. The first, that he had his Hair and Beard of the Colour of a Nut full ripe; which if well considered is a brown Abourn; which Colour \* God commanded the Heifer should have, that was to be sacrificed in Figure of *Jesus Christ*. And when he Ascended up into Heaven, with the Triumph and Majesty due to such a Prince, some of the Angels that knew nothing of his Incarnation, ask'd, † *Who is this that comes from Edom, with his Garments died Red from Bosra?* As if they had said, Who is this that comes from the Red-Land, with his Garments died Red? (with regard to his Hair, and Beard, and to the Blood he was stained with) The Letter also reports him the fairest Man that

\* Num. x.

xix.

† Gen. xliii.



that ever was seen, (which is the second Mark of a temperate Man.) Accordingly by this Mark Holy Scripture has distinguish'd him, \* *Goodly of Beauty among the Sons of Men*; and \* *Psal. xliv.* elsewhere it is said, † *That his Eyes shall be Red* † *Gen. xlix.* *with Wine, and his Teeth White with Milk.* Which Beauty and Comely Shape of Body was of no small importance to engage the whole World to Love him; because there was nothing Terrible about him. And so the Letter says, That every one was enclined to Love him: It reports also, That he was of middle Stature; not that the Holy Ghost wanted Matter to make him greater, if he had so pleased, but because in over-charging the Rational Soul with Bones and Flesh, the Wit is oppressed; as we have prov'd before from the Opinion of *Plato* and *Aristotle*.

The third Mark (namely to be Virtuous and of good Conditions) is confirmed also from the same Relation, and the *Jews* with all their false Witnesses, could never prove the contrary, nor answer him, when he ask'd them, *Which of you can reprove me of Sin?* † *Lib. xviii.* And † *Josephus*, from the credit of his Histo- *de anti. ix.* ry, assures us, that he seemed to be more than Man, considering his great Goodness and Wisdom. There is only long Life that is not verified of our Saviour *Jesus Christ*, because they put him to Death so Young; But if the Course of Nature had not been interrupted, he might have lived above fourscore Years.

For

Mat. iv.

For it is very probable, that he who could live in a Defart fourty Days, and fourty Nights, without Eating or Drinking, and neither be Sick, nor Die, with it, might better have preserv'd himself free from other flighter Accidents, that might alter and impair his Temperament. • Howbeit this Action was reputed a Miracle, and a thing that could not happen in the Compass of Nature.

These two Examples of Kings which we have alledged, are sufficient to give to Understand, that the Royal Scepter is due to Temperate Men, and that they have the Wit and Wisdom which is required for that Station: But there was also another Man made by God's own hand, with design that he should be King and Lord of all things Created, and he made him also red, well-fashioned, Virtuous, Sound, of exceeding long Life, and very Wise. The Proof of which is no Inconvenience to our Cause.

• Dial. de  
Natura.

\* *Plato* held it for a thing impossible for God or Nature to form a Man Temperate in an Intemperate Region ; and therefore he said, that to make the first Man very Wise, and Temperate, God sought out a place where the Heat of the Air exceeded not the Cold, nor the Moist the Dry ; And Holy Writ ( whence he drew this Opinion ) says not that God created *Adam* in the Terrestrial Paradise, ( which is the most Temperate Place mentioned by *Plato* ) but that he plac'd him

him there after he had made him. \* *And the* \* Gen. ii.  
*Lord God took the Man, and put him into the*  
*Garden of Eden, to dress it, and to keep it.*  
 For as the Power of God is infinite, and his  
 Knowledge above measure, and his Will in-  
 clin'd to give all the Natural Perfection to  
 Man he was capable of in his Kind; it is pro-  
 bable, that neither the Piece of Earth of which  
 he was fram'd, nor the Intemperance of the  
 Country of *Damascus*, (where he was crea-  
 ted) could hinder his coming Temperate  
 out of Gods Hands. The Opinion of *Plato*,  
*Aristotle*, and *Galen*, hath place in the Works  
 of Nature, and yet even in Intemperate Re-  
 gions Nature sometimes chances to produce  
 a Temperate Man.

Now that *Adam* had Red Hair, and Beard,  
 (which is the first Mark of a Temperate  
 Man) is a thing very clear; for in respect of  
 this so notorious a Sign the Name of *Adam*  
 was given him, which is as much as to say,  
 as *St. Jerom* interprets it, *ared Man*.

Nor can it be deny'd but he was Beautiful,  
 and well Fashioned, (which is the second  
 Mark) seeing that after God created him,  
 the Text says, \* *That he saw every thing which* \* Gen. i.  
*he had made, and behold it was very good!*

It is certain then, that he issued not out of  
 the Hands of God, Foul, or ill Shap'd, † *Be-* † Deut. xii.  
*cause all his Works are perfect.* Infomuch as  
 the Text affirms, that the very Trees were  
 fair to Behold; What then think you of  
*Adam*



*Adam*, whom God created for the principal end, and to be Lord and Master of the whole World.

That he was Virtuous, Wise and well-Conditioned, (which are the third and sixth Marks) may be collected from these words,  
 \* *Let us make Man after our Image and Likeness*, because according to the Antient Philosophers, the foundation of the Resemblance of Man to God was no other than Virtue and Wisdom. Which made † *Plato* say, that the greatest pleasure God took above in Heaven was to hear a Wise and Virtuous Man praised and admir'd on Earth; in as much as such a Man is his most lively Portraiture. On the contrary, he is displeased, when the Foolish and Wicked are in Honour and Esteem, because of the Disparity between them and himself.

\* Gen. iii.

† De lege.

That he liv'd Sound, and a long while, (which are the fourth and fifth Marks) is not hard to prove, seeing that he lived nine hundred and thirty Years compleat. So that I may now conclude, that he that is Red, well-Fashioned, of middle Stature, Virtuous, Sound and of long Life, must necessarily be exceeding Wise, and have the Wit requisite for the Royal Scepter. We have also by the by made out, after what manner a great Understanding may be joyn'd with a large Imagination and Memory; tho' this may come to pass without the Man's being Temperate.

But

But Nature makes so few after this Model, that amongst all the Wits I have examined, I have not met above two.

But how a large Understanding, a vast Imagination, and a good Memory may meet together (in a Man, not being Temperate) is a thing easy to comprehend, if we admit the Opinion of some Physicians, who affirm, that the Imagination lies in the fore-part of the Brain, the Memory in the hinder part; and the Understanding in the middle: which may also be supposed by our Apprehension, but it is a work of great labour that the Brain being no bigger than a Pepper-corn, at the time Nature begins to form it, should have one of the Ventricles of Seed very Hot; another of very Moist; and that in the middle, of very dry; tho' after all, this is no Impossible Case.

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## C H A P. XVII.

*In what manner Parents may beget wise Children, and of a Wit fit for Learning.*

'T IS a thing worthy of great Admirati-  
on, that Nature being such as we all  
know, Wise, Skilful, of great Art, Know-  
ledge, and Power; and Man a Work in  
which

which she has shew'd so much skill: Nevertheless, for one person that is Wise and Prudent, she produces an infinite Number of half-Witted. Of which effect, ( searching into the reason, and Natural Causes ) I have found at length, that the fault lay in Parents not applying themselves to the Act of Generation in that Order, and with that Concert, which Nature has established, not knowing the Conditions which are to be observ'd in the begetting Wise and Prudent Children. For by the same Reason, that in whatever Country it be, either Temperate, or Intemperate, there is born a Man of great Wit, ( with regard to the same Order of Causes ) there are a thousand begot of a slender Capacity: If we can then by Art procure a Remedy for this, there will accrue to the Commonwealth the greatest Benefit it can receive. But the Difficulty of this Matter is, that we cannot treat of it in Terms so decent, and seemly, as becomes that Modesty which is so Natural to Men. And if for this reason I should spare the mention of any Part or Action, that is necessary, it is certain, the whole matter will be marred; insomuch as it is the Opinion of many grave Philosophers, that wise Men ordinarily beget Blockheads, because for Modesties sake, they abstain in the act of Copulation from some Caresses, which are of importance, that the Child partake of the Fathers Wit. Of the Natural  
Modesty



Modesty conceived in the Eyes when the parts of Generation are exposed to view, and of the Offence which their Names give to our Ears, some antient Philosophers have attempted to find the Reason; being surprized to see that Nature had framed these Parts with such Care and Diligence, for a Design so important as that of Immortalizing Mankind; and yet nevertheless the Wiser and Prudenter a Man is, the more he is ashamed to see them, or hear them Named.

Shame and Modesty as \* *Aristotle* says, is a iii. De ani.  
& iv. Topic. Passion proper to the Understanding, and whosoever is not offended at hearing the Names of the Parts or Actions of Generation, it is certain, that he is wholly unprovided of this Faculty; as we may declare him to be void of the Sense of Feeling, that should not feel his Hand burn, tho' he held it in the midst of the Fire.

By this very Token *Cato* the Elder discovered *Manilius*, a person of Honour, wanted Understanding, when they told him he Kissed his Wife in presence of his Daughter; for which he lost his Place in the Senate, and could never after prevail to be Readmitted in the number of the Senators.

From this Speculation *Aristotle* drew a Problem demanding, † *What is the Reason* iv. Sect.  
Prob. xxiij. *that Men who are desirous of the Act of Venery, are yet ashamed to confess it; but if they have an appetite to Eat or Drink, or the like, they are*

*are not ashamed to own it? To which Problem he Answers very poorly, saying, Perhaps it comes, because the desires of many things are Necessary, and some of them if they fail to be satisfied, destroy; but the Act of Venery is rather in the nature of an Excess, and an Argument of superfluity?*

Tho' in truth the Problem is false, and the Answer to it no better: for a Man is not only Ashamed to discover the Desire he has to enjoy a Woman, but also to Eat to Drink and to Sleep: And if he have Occasion to Void any Excrements, he makes no noise of it, and voids it not but in Pain and with Shame, for which reason he turns aside into some secret place out of Sight. Yea, some Men we find so Bashful, that having a motion to make Water, they cannot do it if any look on: But as soon as they are left alone, the Urine issues freely. And yet these are Desires of voiding the superfluities of the Body, of which if a Man be not eased, he must expire, and much sooner too than if he neither Eat nor Drank. And if any one speaks of it, or does it in the presence of another, says *Hippocrates*, he is not in his right Wits.

† vi. De locis  
afflic. vi.

The same proportion says, † *Galen* the Seed bears to the Spermatic Vessels as the Urine does to the Bladder; for in the same manner as the Urine provokes the Bladder, much Seed pains the Spermatic Vessels. True it is, *Aristotle* thought that a Man or Woman could

could not fall Sick and Die by a too-great Retention of Seed, tho' this is against the Opinion of all Physitians, and particularly of \* *Galen*, who affirms that many Women, \* *Ibid.* being left young Widows, have happen'd to lose their Sense and Motion, their Pulse and Breath, and after all, their Lives. Nay † *Aristotle* † *iv. Sec. Prob. xxx.* himself recounts many Maladies that afflict Continent Men from the same Reason.

The true Answer to this Problem is not to be expected from Natural Philosophy; because it is not under it's Jurisdiction. And therefore we must have recourse to a Superior Science, call'd Metaphysics, wherein || *Aristotle* || *Lib. xii. Meta.* says, that the Rational Soul is the lowest of all the Intelligences; and because it's Nature is of the same kind with Angels, she is out of Countenance to see her self placed in a Body, in common with Brute Beasts.

Therefore Holy Writ notes it as a thing not without some Mystery, that the first Man being Naked was not Ashamed; but as soon as he saw himself to be so, forthwith he got a Covering. At which time he knew that thro' his own Fault he had lost Immortality, and that his Body was made subject to Change and Corruption, and that those Instruments and Parts were given him, because he must of necessity Die, and leave another in his room; and to preserve himself in Life the little time that remained, he must needs



Eat and Drink, and discharge those noisom and corrupt Excrements. His shame encreased the more when he saw the Angels (with whom he stood in Competition) were Immortal, not needing to Eat, Drink, or Sleep, to sustain their Being, nor had they the Parts of Generation, being Created all at once, without Matter, and without fear of Corrupting: Of all which things, the Eyes and Ears, are I know not how naturally well aware, so that the Rational Soul is in Pain, and Ashamed, as often as she calls to Mind the things that are given to Man as a Mortal and Corruptible Creature.

And that this is a convenient-Answer appears plain in this, that God to satisfy the Soul after the Universal Judgment, and to crown it with entire Glory, will cause the Body to partake all the Qualities of an Angel, bestowing on it Clarity, Subtilty, Agility, and Immortality; by reason of which we shall have no occasion to Eat, or Drink as Bruit Beasts. And when they are in Heaven in that State, they will have no more shame to be Naked than our Saviour or his Blessed Mother. But rather it will turn to an Accidental Glory; to see that the use of these Parts is at an end, that were wont to be Offensive to the Sight and Hearing.

With regard then to the Natural Modesty of the Ear, I shall endeavour to spare what are harsh and grating Terms in this matter,  
and

and give them the softest Turn I may; and where I cannot avoid it, the Candid Reader will please to excuse me; for to reduce to a perfect Art, the Method to be Observed, that Men may prove of the most delicate Wit, is one of the things most requisite for the Common-Wealth. Besides, that by the same reason, they shall prove Virtuous, well-fashioned, Sound and Long-lived.

I have thought good to divide the Matter of this Chapter into four principal Parts, to give the more light to what I shall say, and to prevent the Readers being at a loss. The first is to show the Qualities, and Natural Temperament a Man and a Woman are obliged to have for Generation. The second what care Parents are to observe to get Males and not Females. The third how they may become Wise and not Fools. The fourth how to educate them after their Birth, for Preservation of their Wit.

To come to the first Point then, we have already said from \* *Plato*, that in a well-go-<sup>\* In Thea-  
teto.</sup>vern'd State, there ought to be certain Overseers of Marriages, who by Art might skill to discern the Qualities of the Persons that are to Marry, in order to give to every Man the most proportionable Woman, and to every Wife her convenient Husband.

In which Matter *Hippocrates* and *Galen* began to take some Pains, and to lay down some Precepts and Rules to know which Woman

was fruitful, and which not; which Man was impotent, and which able and prolific; but touching all this they have said very little, and not so distinctly as is convenient, (at least for the purpose I have occasion for.) And therefore it will be requisite to trace the Art from it's Principles, and briefly to put it in a due Method, that so we may clearly know, from what Conjunction of Parents, Wife Children proceed, and from what, Fools and Blockheads.

To attain which, you are first to know a particular point of Philosophy, which tho' it be most manifest and true to those that are Skilful in the Art, yet it is overlook'd by the Vulgar; though what we advance touching the first Point, depends upon its Notice; And that is, that Man, tho he appears fashioned as we see him, differs not from Woman, as \* *Galen* says, but only in having the Genitals outward. For if a Woman be dissected, we shall find that she has within her two Testicles, two Spermatic Vessels, and one Matrix, together with the figure of the Masculine Member, without missing the least Representation. Which is so true, that if Nature making a perfect Man, had a mind to turn him into a Woman, she has no more to do, than to turn the Parts of Generation inward. And if after she has made a Woman, she had a mind to convert her into Man, she need no more than turn out her Genitals.

\* Lib. de  
diffic. vul  
væ. & lib.  
ii. de fem.  
cap. v.



This has chanced many times in Nature, as well to the Foetus in the Womb, as to the Child after the Birth. Of which Histories are full, though some have held them only for Fables (as coming from the Hands of Poets) yet the thing carries much of Truth. For divers times has Nature made a Female that has continued such in the Mothers Womb a Month or two afterwards, and abundance of Heat upon Occasion falling on the Genitals, they have struck out, and she steps forth a Male. To whom this change of Sex has happened in the Mothers Womb, is afterwards made known by certain Motions unbecoming a Man, being altogether Womanish and Effeminate, their Voice Shrill and Squeaking: Such persons are addicted to Woman's works, and fall ordinarily into awkward Offences.

On the contrary, Nature has often made a Boy with his Genitals outwards, and some Cold supervening, she has inverted them, and the Boy has turned into a Girl. This appears after she is Born, in that she has a Masculine Air, as well in her Speech, as in all her Motions and Gestures. This seems difficult to prove, but easy to believe, if we reflect on what we are assured by many Authentic Histories. And that Women have been turned into Men, after they were Born, the Vulgar are not surpris'd to hear of, for besides, what many Antient Authors have

delivered for truth, 'tis a thing that happened in *Spain*, but few Years since, and what Experience teaches admits no Dispute or Argument.

What the Cause or Reason may be that the Genitals are engendred within or without, and they come forth Male or Female, is a plain Case, if we recollect that Heat dilates and extends all things, and Cold contracts and closes them. And therefore it is the Conclusion of all the Philosophers and Physicians, \* that if the Seed be Cold and Moist, a Girl is produced, and not a Boy; and if it be Hot and Dry, a Boy is produced, and not a Girl. Whence may be clearly inferr'd, that there is no Man can be call'd cold in respect of a Woman, nor any Woman hot in respect of a Man.

\* Gal. lib. ii.  
de femine;  
c. v. Arif. iv.  
Sect. prob.  
xxix.

† iv. Sect.  
prob. ii.

† *Aristotle* said, that the Woman should be cold and moist to be fruitful, and if she were not so, it were impossible she should have her Terms, or Milk, to preserve the *Fætus* nine whole Months in her Womb, and two Years after the Birth, but the same would be dissipated and wasted.

All the Philosophers and Physicians assert, that the Womb bears the same Proportion to humane Seed, as the Earth does to Wheat, or any other Grain; But we see if the Earth be not cold and moist, the Husbandman dares not Sow it, and though he should, it comes to nothing. Also among Lands, those  
are

are most fertile, and fructify most, \* that <sup>\*Gal.v.aph.</sup> have most Cold and Moisture, as appears by <sup>com. lxii.</sup> experience considering the Northern Regions, (*England, Flanders, and Germany*) where the abundance of all Fruits surprises those that know not the reason of it; and in such Countries, a Married Woman rarely fails of Children, neither do they know what 'tis to be Barren, all the Women there are fruitful and prolific, because of the great Cold and Moisture. But though it be true that a Woman should be cold and moist for Conception, nevertheless that may be in such an Excess, that the Seed may be choaked; as we see the Grain is oppress'd with too-much Rain, and cannot thrive when it is over-cold. Which shews us that these two qualities require a certain Mediocrity, which if they exceed, or come short of, Fertility is in danger to be lost. † *Hippocrates* held that Woman † *Ibid.* fruitful, whose Matrix was temperate in such sort as the Heat exceeded not the Cold, nor the Moisture the Dryness; therefore he said, that Women who have a cold Womb, could not conceive, no more than those that have a very moist, or a very hot, and dry one; so for the same reason that a Woman and her parts of Generation should be Temperate, it were impossible for her to conceive, or be a Woman: For if the Seed of which she first was formed, had been Temperate the Genitals had issued forth, and she had been a



Man. So would a Beard grow on her Chin, and her Courses have stopt, and she become as perfect a Male as Nature could produce.

Likewise the Womb in a Woman should not have a predominant Heat; for if the Seed whereof she was formed, had had this Temperament, she had been born a Man and not a Woman.

'Tis a thing then absolutely certain, that the two Qualities which render a Woman fruitful, are Cold and Moisture, inasmuch as the Nature of a Man requires much Nourishment for his Production and Conservation. Accordingly we see that of all the Females of Brute-Animals none have their Courses as Women. Therefore it was no less than necessary, to make her altogether cold and moist; and to such a degree, that she might breed abundance of Flegmatic Blood, and be able neither to dissipate nor consume it. I said *Flegmatic Blood*, because the same is proper to breed Milk. With which as *Hippocrates* and \* *Galen* are of Opinion the *Fœtus* is nourished all the time it is in the Womb; but if the same should be Temperate, it would make much Blood, which would be very unfit to breed Milk, and which would wholly resolve, as it does in a Temperate Man; and so nothing be left to nourish the *Fœtus*. Therefore I hold for certain, that it is impossible any Woman be either Temperate or Hot, they are all both cold and moist.

\* v. Sect.  
Prob. iii.

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If this be not so, let Physicians and Philosophers tell me, why all Women are Beardless, and yet have their Terms if in Health? Or for what cause if the Seed of which she is form'd was Temperate or Hot, she was born a Female and not a Male? But though it be true that all Women are cold and moist, yet they are not so in the same Degree; some are in the First, others in the Second, and the rest in the Third: And in each degree they may conceive, if the Man answer them in the proportion of Heat, which we shall hereafter explain. By what Marks these three Degrees of Cold and Moisture in Women may be known, and how we may discern which is in the First, which in the Second, and which in the Third, no Philosophy, or Physic has yet declar'd. But considering the Effects these Qualities produce in Women, we may distinguish them more or less, and thus it will be easy to understand the same. First by the Wit and Ability of the Woman. Secondly by her Manners and Conditions. Thirdly by the Shrillness or Harshness of her Voice. In the fourth place by her being Fat or Lean. In the fifth place by her Colour. In the sixth by her Hair. And lastly by her Fairness or Foulness.

As to the first, you are to know, that though it be true (as we have elsewhere prov'd) that Woman's Wit and Ability follows the Temperament of the Brain, and no other

\* v. Aph.  
com. lxii.  
Hipp. vi.  
Epid. p. i.  
com. ii.

† Lib. i. de  
sem. c. xv.

other part; nevertheless the Matrix and the Testicles are of that force and vigor to alter the Body, that if they are hot and dry, or cold and moist, or any other Temperament whatever, \* *Galen* affirms all the other Parts will observe the same Temper. But the Part that depends most upon the alterations of the Womb, according to the Opinion of all Physicians, is the Brain, though they discover not the reason upon which they ground so great a Correspondence. True it is that † *Galen* proves by experience, that if a Sow be Splay'd, she immediately becomes sweet and fat, her Flesh tender and savoury; But if she be not Splay'd, her Flesh is like that of a Dog. Whence may be known, that the Matrix and Testicles are of great efficacy to communicate their Temperament to all other parts of the Body, especially to the Brain, which is cold and moist, as they are; Between which because of the Resemblance, the Communication is the easier.

Now if we agree that Cold and Moist are the Qualities that impair the Rational Soul, as their Contraries ( Hot and Dry ) render it more perfect and improve it; we shall find that a Woman that shews much Wit and Ability, will be cold and moist in the first Degree; and if she be very silly she is in the third Degree; but if she participates equally of the two Extreame, it shews she is in the second Degree: For to imagin that a Woman  
may



may be hot and dry, and not have the Wit and Ability attending these two Qualities, is a gross Mistake; For if the Seed of which she is formed, had been hot and dry in predominance, she would have been born a Man and not a Woman; but because the Seed was cold and moist, she was born a Woman and not a Man.

The Truth of this Doctrin will clearly appear if we consider, the Wit of the first Woman that lived in the World, for though God made her with his own Hands, and the most perfect and accomplished of her Sex, yet it is concluded for certain, that she was much less knowing than *Adam*. Of which the Devil being sensible, set himself to tempt her, not daring to attempt the Man, being apprehensive of his great Wit and Knowledge; for to say that for her Offence, that was taken from *Eve* what she wanted in Knowledge to equal *Adam*, cannot be affirmed, because as yet she had not offended. The reason then why the first Woman had not so much Wit, is, because she was created by God cold and moist, which is the necessary Temperament to be fruitful and to have Children, and that which is opposite to Knowledge: For if she had been Temperate as *Adam*, she had been very Wise, but could not have had Children, nor her Terms, but by some preternatural way. Upon this Constitution of the Woman, *St. Paul* grounded

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ed, when he orders, *Let the Woman learn in silence with all subjection. But I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in Silence.* This is to be understood when a Woman has not the Spirit; or greater Grace than her Natural Disposition. But if it comes to her from Heaven, she may boldly Speak and Teach. For we know that the *Israelites* being oppressed and besieged by the *Assyrians*, *Judith* (a very wise Woman) sent for the Priests of *Chabry* and *Charmy*, and blamed them in these words. How can it be endured that *Ozias* should say if Succour comes not within five days, he will deliver the People of *Israel* into the Hands of the *Assyrians*? See you not that such words provoke God to Anger, and not to Mercy? How dare Men be so bold to set a Term to the Goodness of God, and to assign according to their Fancy, the Day in which he is to Succour and Deliver them? And in the close of her Reproof, she shewed them after what manner they should appease God, and Obtain from him what they Desired.

*Debora* (a Woman no less wise) taught the *Israelites*, how they should give Thanks to God, for the great Victories gained over their Enemies. But when a Woman stays within the limits of her Natural Disposition, all sort of Sciences and Letters are repugnant to her Wit: Therefore the Catholic Church with great reason has forbid any Woman to

Preach,

Preach, Confess, or Teach; inasmuch as their Sex admits not Wisdom or Discipline.

By the Manners of a Woman, and her Conditions, we may discover in what degrees of Cold and Moist her Temperament consists, for if with a sharp Wit, she appears Touchy, Pettish, and Disagreeable, 'tis a sign she is Cold and Moist in the first Degree; it being true that we have before proved, that a bad Humour is always attended with a good Imagination. She that obtains this Degree of cold and moist, will let nothing pass, finds fault with every thing, and so becomes insupportable. Such are good Company, and are not shy to be among Men, nor do they account him an ill-lover that talks to them of Gallantries.

*Their Wombs are Hot and Dry, which Temperament Galen thought inclined them to Wantonness.*

On the contrary, when a Woman is of a good Humour, and takes nothing to Heart, but Laughs at a Feather, lets things pass as they come, and sleeps soundly, it shews she is cold and moist in the third Degree; inasmuch as an easy Humour is usually attended with little Wit. She who participates of the two Extrems is in the second Degree.

A Voice strong, gross, and harsh, in the Opinion of *Galen* is a Mark of great Heat and Dryness; \* which we have also prov'd before, from the Opinion of *Aristotle*. From whence we conclude, that if a Woman has a Masculine Voice, she is cold and moist in the first Degree; and if it be very shrill, in the

*Lib. art. med  
\* Hipp. vi. Epid.*



the third Degree; And if she partakes of the two Extreame, she will have an Effeminate Voice; and be in the second Degree. How much the Voice depends on the Temperament of the Testicles, shall hereafter be prov'd, where we treat of the Marks of a Man.

Much Flesh also in Women is an indication of much Cold and Moisture; inasmuch as the Physicians hold that 'tis from thence that other Creatures are Fat and Fleshy. On the contrary to be Lean and Meager, is a mark of little Cold and Moisture; and to be in moderate plight, not over-fat, nor over-lean, is an evident Sign that the Woman is cold and moist in the second Degree. The hardness and softness of the Flesh shew also the Degrees of these two Qualities. Great Moisture makes the Flesh soft and smooth; and little, renders it harsh and hard; and the Mean, gives the true Temper. The Colour of the Face, and of the other parts of the Body, betoken also more or less the degrees of these two Qualities. When a Woman is very White, \* *Galen* says it is a Sign of much Cold and Moisture; and on the contrary, she that is Tawny and Swarthy, is cold and moist in the first Degree, of which two Extreame arises the second Degree; and is known by an Union of White and Red.

\* Lib. de  
sang. mis.

To have much Hair, and little of a Beard, is an evident Sign to discover the first Degree

Degree of Cold and Moisture ; for to know whence the Hair and Beard proceed, all the Physitians affirm them to come from Heat and Dryness; and if they are Black, that denotes abundance of Heat and Dryness. The contrary Temperament is betokened, when a Woman is very smooth, without Down or Hair. She that is cold and moist in the second Degree, has some Hair, but the same is Red or Flaxen.

Fairness and Foulness serve also to distinguish the Degrees of Cold and Moist in a Woman. In the first Degree it is a Marvel if a Woman prove fair, for the Seed whereof she was form'd being Dry, hindred her from being fair. The Clay must be moist for the Potter to frame well Vessels for use; for if it be Hard and Dry, the Vessels will be foul and ill figured. *Aristotle* affirms further, that overmuch Cold and Moist makes Women by Nature foul; for if the Seed be Cold and very Waterish, it takes no good Figure, because it wants consistence, as we see of Clay over-soft, ugly and ill-shaped Vessels are fashioned. In the second Degree of Cold and Moist the Woman is very fair, because the matter is well-seasoned, and pliant to Nature; which Sign alone is a clear proof of a Woman's Fruitfulness; it being a certainty that Nature has hit well, and done her Part. It is then to be received, that she has given her the Temperament, and necessary Composition, to have Chil-

Children, so that she'll be fit for any Man and desireable to all.

There is no Faculty in Man that carries not some signs or tokens to discover the Goodness or Malignity of its Object. The Stomach is led to discern the quality of the Food by the Taste, the Smell, and the Sight; Whereupon the Holy Text said, that *Eve* saw that the forbidden Fruit was good for Food, and that it was pleasant to the Eye. The generative Faculty holds for a Sign of fruitfulness a Womans Beauty; and if she be ugly, abhors her; conceiving by this Sign, that Nature made a false step, and gave her not a fit Temperament for bearing Children.

Article 1. *By what Marks the Degrees of Heat and Dryness are to be discovered in each Man.*

**M**AN hath not his Temperament so limited as Woman: For he may be hot and dry, (which Temperament *Aristotle* and *Galen* are of Opinion is that which best agrees with his Sex) as also hot and moist, and temperate; but cold and moist, and cold and dry, will not be admitted, so long as the Man is in Health, and not some way amiss, so that for the same reason, as there is no Woman hot and dry, nor hot and moist,  
nor



nor temperate; even so, there is no Man cold and moist, nor cold and dry, in comparison of Women, unless in a Case as I shall presently shew. A Man hot and dry, or hot and moist, or temperate, has as many Degrees in his Temperament, as a Woman has of Cold and Moist; insomuch that we have need of Tokens to discern what Man is, in what Degree, to assign him a Wife answerable to him in Proportion. You are to know then, that from the Principles from which we have collected the Woman's Temperament, and her Degrees of Cold and Moist, the same we shall make use of to know which Man is Hot and Dry, and in what Degree: And because we said that from the Wit and Manners of a Man the Temperament of the Testicles may be conjectured, we must take notice of an observable Point, mentioned by \* *Galen*, namely, to make us \* Lib. i. de Sem. c. xv. understand the great Virtue in the Testicles of Man, to give Solidity and Temperament to all the Parts of the Body, he affirms, that they are of more Importance than the Heart, for which he renders this Reason, that the Heart is the Principle of Life and no more; but the Genitals are the Principles of living well, and without Infirmities.

What damage it is to Man to be deprived of those Parts though small, there need not many Reasons to prove, seeing we see by Experience, that forthwith the Hair and the

E e      Beard

Gal. lib. i. de  
Sem. c. xvi.

Beard fall off, that his gross and strong Voice grows shrill, and with these he loses his Vigor and Natural Heat, and remains in a far worse and more miserable Condition, than if he had been a Woman. But what is most observable is, that if a Man before castrating had much Wit and Ability, from the time he loses his Testicles, he loses it all, even as if he had received in the Brain some considerable Hurt. Which evidently shews, that the Genitals both give and take away Temperament from all parts of the Body. If it be otherwise, let us consider, (as I have often done) that of a thousand Eunuchs that apply themselves to Learning, not one succeeds in it; and even in Music, which is their ordinary Profession, we see plainly how blockish they are, and the reason of it is, that Music is a work of the Imagination, which power requires much Heat, whereas they are cold and moist.

It is certain then, that from the Wit and Ability we may conjecture the Temperament of the Testicles. For which cause the Man that appears towardly in the works of the Imagination, will be hot and dry in the third Degree. And if a Man be not very Deep, it is a Sign that Heat is joyned with much Moisture; which ever destroys the Rational part; and this is the more confirmed, if the Man have a great Memory.

The ordinary Conditions of Men Hot and Dry in the third Degree, are Courage, Pride, Liberality, Audacity, Chearfulness and Pleasantness : and in what relates to Women they observe no rule or moderation. The Men who are hot and moist are Pleasant, Merry, fond of Diversions, fair Conditioned, Affable, Modest, and not much given to Women.

\* The Voice and Speech discovers much the Temperament of the Testicles. That which is strong and somewhat harsh, shews the Man hot and dry in the third Degree ; but that which is soft, amorous, and very delicate, is a Sign of little Heat, and much Moisture, as appears in Eunuchs. The Man in whom Heat is joyned with Moisture, will have a strong Voice, yet tunable and loud.

\*Hipp lib.  
ii. Epid. p.  
i. & Arif.  
xi. Sect.  
pro. xliii.

He that is hot and dry in the third Degree has little Flesh, and the same is hard and rough, full of Sinews and Arteries, and has big Veins ; on the contrary, to abound with Flesh, very soft, and smooth, is an Indication of much Moisture ; by means whereof, the Natural Heat is dilated and extended throughout.

The Colour of the Skin likewise if it be Brown, Tawny, Olive-coloured, and Dark, is a Mark that the Man is hot and dry in the third Degree ; and if the Flesh be clear, and well-coloured, it is a Sign of little Heat and more Moisture.



The Hair and Beard are Signs to be regarded; for these two approach very near to the Temperament of the Testicles. If the Hair be much, very black and large, especially from the Hanches to the Navel, 'tis an infallible Token that the Genitals partake much of Hot and Dry. Which is yet more confirmed if there grow Hair upon the Shoulders. But when the Hair, the Beard, and the Down are Chesnut coloured, soft, delicate, and thin, 'tis a sign the Testicles are not so hot nor dry.

Men very hot and dry are rarely very Handsom, but rather hard-favoured, and ill shaped, because Heat and Dryness (as \*  
 \* xiv. Sect. Prob. iv. *Aristotle* said of the Ethiopians) wryth the proportions of the Face, and so they become disfigured. Quite contrary, to be well shaped and comely, shews a moderate Heat and Humidity, which renders the Matter supple and pliant to what Nature designed; whence it is manifest, that great Beauty in a Man is no Sign of much Heat.

Touching the Signs of a Temperate Man we have discoursed at large in the foregoing Chapter, so that there is no need of Repetition.

It suffices only to note that as the Physitians place in each Degree of Heat, three Degrees of Intention, so also in a Temperate Man are to be allowed the extent and latitude of three others. For he that stands in the

the third Degree next to cold and moist, is to be reputed cold and moist: For when a Degree has exceeded the Mean, it resembles the Degree it approaches. And that this is true, appears clearly in that the Signs given by \* *Galen* to know a Man cold and moist, are the same with those of a Temperate Man, only a little more remiss; so he is Wise, good-Conditioned, and Virtuous, has his Voice clear and sweet, is fair and of good Flesh, smooth and without Hair, and if he have any, the same is little, and yellow. Such are ruddy, and of beautiful Faces, but their Seed, as *Galen* says, is waterish and unfit for Generation. *These are no great Friends to Women; nor Women to them.*

\* Lib. art.  
med.

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Article II. *What Women ought to Marry with what Men, to have Children.*

**T**O a Woman who bears no Children when she is Married \* *Hippocrates* orders two Applications to be made use of, to discover if the Fault be hers, or her Husbands. The first is, to fume her with Frankincense or Storax, her Garments close wrapt, and trailing on the Ground, that no Fume or Vapour issue out, and if after some time she feels in her Mouth the savour of the Incense, it is a sure Sign that the Fault lies not at her

\* v. S-8.  
Aph. lix.

Door, since the Fume found the Passages of the Womb open, from which it pierced even to the Nose and Mouth.

Hipp. lib.  
de sterili-  
bus.

The other is to take a Head of Garlic clean pill'd, and put it into the Womb, when the Woman goes to Bed, and if the next day she have the scent of the Garlic in her Mouth, she is of her self assuredly fruitful, without any Defect. But though these two Experiments produce the Effects *Hippocrates* speaks of, (namely that the Vapour pierces from the lower Parts up to the Mouth) yet the same concludes not that the Husband is absolutely impotent, nor the Wife entirely fruitful, but only an ill Correspondence between both, so that in this case, she proves as barren for him, as he for her. Which we see by daily Experience, for the same Man taking another Wife, begets Children; and which encreases the Wonder in such as are ignorant of this point of natural Philosophy, is, that these two separating upon pretence of Impotence, and he taking another Wife, and she another Husband, they both come to have Children; and the reason of it is, there are some Men whose Generative faculty is not fit for, nor active on one Woman, yet for an other is potent and prolific. As we see by Experience in the Stomach, that a Man has a better Appetite to one Dish, and to another (though better) it is as dead.

What



What Correspondence there should be between Man and Wife to have Issue, \* *Hippocrates* notes thus; *Unless the hot with the cold, and the dry with the moist, answer in measure and equality, nothing will come on it.* For such a wonderful Work as is the Formation of Man, requires a Temperament, where the Heat exceeds not the Cold, nor the Moist the Dry. Therefore if the Man's Seed be hot, and the Woman's so likewise, there will be no Issue.

\* Lib. i. de  
nat. hum.  
com. xi.

This being suppos'd, let us consider by way of Example, a Woman cold and moist in the first Degree, of whom we have asserted the Signs to be that she is witty, Ill-humoured, strong Voiced, spare of Flesh, swarthy in Complexion, Hairy, and Ill-favoured. She will soon conceive by a Fool, that is good-natured, of Voice sweet and well-sounding, very Fleishy, Fair, and Plump, little Hair, well Coloured, and fair Faced. The same may also be Married to a temperate Man, whose Seed we said, after the Opinion of † *Galen* is most fruitful, and answerable to whatever Woman, provided she be sound, and of Age convenient. But yet withal, it is very difficult for her to conceive, and if she conceives, \* *Hippocrates* says, that within two Months she will Miscarry, not having Blood sufficient to nourish her self and the *Fætus* in her Womb nine Months. Yet this may find an easy Remedy, by often repeating

† Aph. lxii.

\* Aph. xlv.

\* v. Aph.  
xvi.

the Bath, before she keep company with her Husband, and the Bath ought to be of sweet and hot Water, which the same \* *Hippocrates* says, gives the true Temperament the Woman ought to have, relaxing and moistening her Flesh, which is also the disposition the Earth ought to have, that the Grain may take root and spread. It produces yet a greater effect, it encreases the Appetite, abates the Resolution, and causes a greater quantity of natural Heat, by which means abundance of flegmatic Blood is bred, wherewith to nourish the *Fætus* during the nine Months.

The Marks of a Woman cold and moist in the third Degree are these; To be Dull, Good-natured, to have a very delicate Voice, much Flesh, and the same White and Soft, to want Hair and Down, and not to be over-handfom. Such a one should Marry with a Man hot and dry in the third Degree, because this Man's Seed is of such fury and fervence, that it ought of necessity to fall into a place very cold and moist, that it may hold and take root, like Watercresses, that wont grow but in Water. But if it were less hot and dry, it would fall into a Womb so cold and moist, with the like effect as Wheat sowed in a Lake.

\* v. Aph.  
xvi.

\* *Hippocrates* advises such a Woman to lessen her self, and take down her Fat and her Flesh before she Marry; but then she need not take a Husband hot and dry; for  
such

such a Temperament would not do, nor can she conceive.

A Woman cold and moist in the second Degree, retains a Mean in all the Marks we have mentioned, Beauty excepted, which she has in excess; which is an evident Sign that she will be fruitful, and bear Children, and prove gay and of a good Grace. Such a Woman answers in proportion well near to all Men; first to the hot and dry in the second Degree; next to the Temperate, and then to those that are hot and moist.

Of all these Combinations and Matches of Men and Women which we have noted, wise Children may proceed, but more ordinarily from the first; for put case that the Man's Seed incline to cold and moist, yet the continual Dryness of the Mother, and giving her little nourishment, corrects and amends the defect of the Father.

Because this kind of Philosophy has not yet come to light, all the natural Philosophers have not been able to answer the Problem that demands, \* *Why many Fools have got wise Children?* To which they Answer, That those unthinking Fellows apply themselves passionately to the Venereal Act without engaging in any other consideration; but that wise Men on the contrary, in the very Embraces are musing upon Matters impertinent to the present Point. Whereby they enfeeble their Seed, and beget defective Children,

\* Alex.  
Aphro. lib.  
iii. prob.  
xxvi.



as well in what respects the rational Powers, as in those that are purely Natural. But this Answer proceeds from People little skill'd in natural Philosophy. In the other Unions care should be taken, that the Woman lose her Fat, and grow sparer by a ripe Age, and Marry not too young; for thence arise half Witted and Foolish Children: The Seed of young Parents is very moist, for it is but a while since they were Born, and if a Man be formed of Matter moist in Excess he will of course be a Blockhead.

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*Article III. What Considerations to be used to get Boys and not Girls.*

**T**HE Parents that are in quest of the Joy of Wise Children, and towardly for Learning, should endeavour to have Boys; for Girls in respect of the Coldness and Moisture of their Sex, can never arrive at a profound Judgment; Only we see they speak with a show of Ability in slight and easy Matters, with ordinary Terms, though studied: But being set to Learning they learn no farther than a little Latin; and that because it is a work of the Memory: Which Incapacity is not to be charged on them, but on the Cold and Moist that made them Women, being the Qualities (as we have already

dy proved ) absolutely contrary to Wit and Ability.

*Solomon* in Consideration of the great Scarcity of wise Men, and that there was not so much as one Woman furnished with Wit and Knowledge, speaks thus : *One Man* says *he among a Thousand have I found, but a Woman among all those, have I not found.* Therefore we are to shun them, and apply our Endeavours to get Males, since in these alone appears a Wit capable of Learning. In which we are first of all to consider what Instruments are ordained by Nature in Man's Body, to this End, and what Order of Causes is to be observ'd to attain the End we propose.

You are to know then that amongst many Excrements and Humours that are in a Man's Body, *Galen* says, that Nature makes use but of One, to prevent the Species of Men being lost. Which is a certain Excrement called *Serum*, or *Serous Blood*, generated in the Liver and Veins, at the Instant the four Humours, Blood, Flegm, Choler, and Melancholy, receive what Form and Substance they ought to have.

\* Of such a Juice as this, Nature makes use for a Vehicle of Food, and to transmit it thro' the Veins and narrow Passages, to carry Nourishment to all Parts of the Body ; which Work being done, the same Nature has given to us two Reins, which have no other

\* *This Excrement Hippocrates files the Vehicle of Meats.*

other Office than to attract to themselves this *Serous* Humour, and make it descend thro' their Passages down into the Bladder, and thence out of the Body, and this to free Man from the Anoyance that Excrements give him. But in Consideration of certain Qualities he has convenient for Generation, she has provided us with two Veins, to carry part to the Testicles and Spermatic Vessels, with a little Blood, whence

*She has not planted it but in the Vena Cava joined to the Right Rein, that the Serum might be hotter and properer to beget a Boy.*

she frames the Seed, such as is convenient for our Species; accordingly she has planted one Vein on the Right Rein side, which terminates in the Rim of the right Testicle; and of that same, the right Spermatic Vessel is framed. The other Vein issues out of the left Rein, and terminates in the left Testicle, and of that is framed the left Spermatic Vein. What Qualities this Excrement has to make convenient Matter for generating of Seed, the same *Galen* has noted, that they are certain Acrids and Acids that spring from a Salt, which irritates the Spermatic Vessels, and strongly moves the Animal without delay to the Work of Generation; and therefore lascivious Men are termed in Latin, *Salaces*, as much as to say, *Men that have much Salt in their Seed*,

Besides this, Nature has done another thing worthy of Consideration, namely; that to the right Vein and Testicle she has given much  
Heat



Heat and Dryness, and to the left Rein and Testicle much Cold and Moisture; so that the Seed prepared by the right Testicle, is very hot and dry; and that by the left, cold and moist.

What Nature pretends to in this Diversity of Temperaments, as well in the Reins, as Testicles and Spermatic Vessels, is very clear, since we are informed by very credible Histories, that at the beginning of the World, and many Years after, the Women were brought to Bed of two Children at a Birth, one a Boy, and the other a Girl, to the end that each Man might have a Wife, and each Woman a Husband, for the speedier Encrease of Mankind. For this Reason then has Nature provided, that the right Rein should furnish matter hot and dry to the right Testicle, and that the same with its great Heat and Dryness might produce hot and dry Seed for the generating a Male. And the contrary she has ordered for the Formation of the Female, that the left Rein should send forth cold and moist Seed, to the left Testicle, that the same with its Coldness and Moisture might make cold and moist Seed, from which a Girl would necessarily be got, and not a Boy.

*If the left Testicle were tied up, a Boy would be begot, if the right, a Girl.*  
Hippocrat.

But after the World was once well Peopled, it seems as if Nature had broke off this Order, of this double Child-bearing; and what is worse, for one Boy there are no less than

than six or seven Girls ordinarily Born ; from which it may be understood, either that Nature is tired out, or that some Errour hinders her from acting as she would. What the same is, we may hereafter declare, when we lay down the Conditions to be observed, that a Boy without failing may be got.

I say then that Fathers in order to attain this End, must carefully observe six Things. The first is to eat Meats hot and dry. The second to procure good Digestion in the Stomach. The third to use much Exercise. The fourth not to apply to the Act of Venerie till the Seed be well ripened and seasoned. The fifth to Company with the Wife four or five Days before her Menfes. The sixth to procure that the Seed may fall on the right side of the Womb. Which Points being observed as we have directed, 'tis impossible to get a Girl.

For the First Condition you are to know, that tho' a good Stomach digests and alters the Meat, divesting it of the Qualities it had before, yet it does not entirely destroy them. For if we eat Lettuce, ( whose Nature is cold and moist ) the Blood it produces will be cold and moist, and the Serum cold and moist, and the Seed also cold and moist ; and if we eat Honey, ( which is hot and dry ) the Blood it breeds will be hot and dry, the Serum hot and dry, and the Blood likewise hot and dry, because 'tis im-

impossible as \* *Galen* says, that the Humours\* Lib. de sang. miss. should not partake of the Substance and Qualities which the Food had before it was eaten. If it be true then that the producing of Males depends on the Seed's being hot and dry, in the time of the Formation, it is certain that Fathers ought to eat Meats hot and dry to get a Boy. However it must be confess'd, that there is a very dangerous thing in this Procedure, and it is from the Seed's being very Hot and Dry, as we have often already said, of Course there will proceed a malicious, crafty, deceitful Man, and inclined to all kind of Vices and Ills. And such Men as these if they are not curbed, are very dangerous to the State; therefore it were better that they should not be Born. But for all this there will not be wanting some that will say with the Proverb, *Nasca me hijo varon y sea Ladron*. Let me have a Boy, and let him be a Thief; because, *Eccles. c. 20. The Iniquity of a Man is more allowable than the well-doing of a Woman*. Tho' this may be easily remedied by the use of temperate Meats, and which partake a little of Hot and Dry, or by the Preparation, as adding Spice thereto.

Such Meats says † *Galen* are Pullets, Partridge, Turtles, Woodcocks, Pidgeons, Threshes, Blackbirds, and Kid, which in the Opinion of || *Hippocrates* should be eat † Lib. de Cibus boni & mali tucci. || Lib. de Alub. Theria roasted, to heat and dry up the Seed.

The com. II.



The Bread they eat should be White, of the finest Flower, kneaded with Salt and Aniseeds, because the Brown is cold and moist, (as we shall prove hereafter) and very prejudicial to Wit. Let their Drink be Whitewine mixt with Water, in such quantity as the Stomach can bear; and the Water that is mixt should be fresh and pure.

The second Care we have propos'd to be observed is, to eat these Meats in a moderate quantity, that the Stomach may digest them; for tho' by Nature they are hot and dry, yet they become cold and moist, whenever the natural Heat cannot digest them; therefore tho' Fathers do eat Honey, and drink White-wine, they'l make their Seed cold by these Meats, and so get Girls, and not Boys.

'Tis for this Reason the greatest part of the Nobility and Gentry, undergo this misfortune and discontent, to have more Girls than poor People; because they Eat and Drink more than their Stomach can bear or digest; and tho' their Meats be hot and dry, Sauced with Sugar, Spice, and Honey, *in* through being eaten on too great a quantity, they become crude, and not to be digested. But the Crudity more prejudicial to Generation, is that of Wine; because this Liquor, being so vaporous and fumous, causes the other Aliments with it self, to pass wholly undigested to the Spermatic Vessels, and so the Seed falsely provokes a Man, e're yet it be

be digested and seasoned. Which made  
 \* *Plato* commend so highly a Law he observed in the Commonwealth of *Carthage*, by which it was provided that the New-Married-Couple should drink no Wine on the Day they designed to lie together; importing that this Liqueur much incommoded the Child's Health, and that it was Cause sufficient to make it Vitious, and of ill Inclinations; but if the same be moderately taken, there is no Sustenance affords so good Seed, (to the end we propos'd) as White-wine; especially to give Wit and Ability, which is that to which we most pretend.

The third Caution we prescribed, was to use more than moderate Exercise, for this waists and consumes the superfluous Moisture of the Seed, and heats and dries the same; by which a Man is rendered prolific, and more able for Generation; and on the contrary to give our selves to Ease, and not to Exercise of the Body, is one of the ways most to cool and moisten the Seed. Therefore the Rich and Riotous abound in Girls more than the Poor, that work hard. To this purpose † *Hippocrates* recounts, that the Principal among the *Scythians* were very soft and effeminate, and addicted to Women's Works, to Sweep, to Scower, and to Bake, and by this means were impotent in Generation; and if they ever begot a Male Child, it proved an Eunuch, or Hermaphrodite; at

† Lib. de  
aere, locis  
& aquis.

which being ashamed, and disgusted, they resolved to offer Sacrifices and Gifts to their God, with Prayers not to treat them so, or to afford them a Remedy for this Defect, since it lay in his Power. *Hippocrates* jeered them, saying, that no Effect befalls us but what is Wonderful and Divine, if it be rightly considered; for resolving them all in to their Natural Causes, the last terminates in God, by whose Power all worldly Agents operate; but that there are some Effects that refer immediately to God, (as those out of the Order of Nature) and others, that mediately refer to him, running through all the intermediate Causes leading to the End.

\* Ibid.

The Country inhabited by the *Scythians* is as \* *Hippocrates* said, Northerly, extraordinarily Cold and Moist, where through the abundance of Clouds, the Sun is rarely seen. Rich Men sit there always on Horse-back, never exercising; eating and drinking more than their Natural Heat is able to digest; all which occasions the Seed to be cold and moist. For which cause they get abundance of Girls, and if they happen to have a Boy, 'tis such a one, as we have described.

Know, said *Hippocrates* to them, that the Remedy for this is not to offer Sacrifices to God, and no more, but to walk on Foot, Eat little, and Drink less, and not sit always at your Ease; and the better to discern this, cast your Eyes on the Poor of your Country,  
and



and on your Slaves, who not only make no Sacrifices, nor offer Gifts to God, ( not having wherewith ) but even Blaspheme his Blessed Name, and speak injuriously of him, for placing them in so mean a State ; and yet tho' so Lewd and Blasphemous, are nevertheless most potent in Generation, and the greatest part of their Children, Males, and sturdy ones, not effeminate Eunuchs, or Hermaphrodites like yours. The Reason of which is, they Eat little, Exercise much, stroll not always on Horse-back as you do ; for which Reason they make their Seed hot and dry, and so they get Boys, and not Girls.

This Point of Philosophy, neither *Pharaoh* nor his Council understood, when they spoke after this Manner ; \* *Come on let us deal wisely with them, lest they Multiply, and it come to pass that when there falleth out any War, they join also unto our Enemies.* For the Method he took to prevent the *Israelites* Multiplying, or at least that they should not have so many Males, ( which was what they feared most ) was to oppress them with Bodily Labours, and give them nothing to eat but Leeks, Garlic, and Onyons ; which had the contrary Effect, for as the sacred Text declares, † *The more they afflicted them, the more they Multiplied and Grew.* Yet he making account that there was no better way than this to follow, doubled their Tasks  
but                                      Ff 2                                      and

\* Exod. c. i.

† Ibid.

and their Burdens ; but to no more purpose, than if to quench a great Fire he had cast in store of Oyl and Butter.

*Pulse and all slight Food shortens the Life.*  
*Hippocrat. VI. Epist. p. 5. com. XXI.*  
 But had he, or any of his Council, understood Natural Philosophy, they would have ordered them Barly-bread, Lettuce, Melons, Pompions and Cucumbers, and permitted them to live at Ease, giving them their fill of Meat and Drink, without forcing them to Work. For by these means they would have had moist and cold Seed, whence would have proceeded more Girls than Boys; and in a little time their Lives have been shortened, if they had desired it.

Instead of which, in giving them boyl'd Flesh to eat, with abundance of Garlic, Leeks, and Onyons, and obliging them to Labour hard, as they did ; it produced hot and dry Seed, by which Qualities they were more incited to Generation, and got always Male Children. In Confirmation of this Truth,  
*\* V Sect. \* Aristotle asks in one of his Problems, Whence it comes that those who Labour hard, or those that are Hectic, commit nocturnal Pollutions?*  
*p. 10. XXX*  
 To which in earnest he knew not what to say ; for tho' he alledges many Reasons, yet none of them reach the Mark. The right Reason is, that Bodily Labour, and the Hectic Fever, heat and dry the Seed ; and these two Qualities, render it sharp and pricking, and because all the Natural Powers are fortified in Sleep, this happens, which  
 the

the Problem speaks of. How fruitful and pricking hot and dry Seed is, Galen notes in these Words, \* *It is the most fruitful, and briskly excites the Animal from the beginning, even to coition; it is Lascivious, and prone to Lust.* Lib. art. med c XI.

The fourth Condition, is not to engage in the Act of Generation, till the Seed be settled, digested, and well seasoned; for tho' the three preceeding Cautions be duly observed, we cannot know thereby, if it have acquired all the Perfection it ought to have. Especially it is convenient to use this Caution for seven or eight Days before the Meats we have prescribed, to give time to the Testicles to convert into their Nourishment the Seed, which at that time was made from the other Aliments, and that this which we are describing may Succeed.

The same Care is to be taken to render human Seed fruitful and prolific as Gardiners take with the Seed they would preserve; they wait till they ripen, cleanse and dry; for if they gather them before the proper Season, and point of Maturity, tho' they lie in the Ground a whole Year, they will not grow at all. For this reason I have observed, that in places where Venus is much used, fewer Children are got than where there is more Continence. And light Women prove rarely with Child; because they stay not till their Seed be digested and ripe.



It is convenient then to wait some Days that the Seed may settle, concoct, and ripen, and be duly seasoned: For by this means it will duly gain Heat and Dryness and the good Substance it has lost. But how shall we know the Seed to be such as it ought to be, since the Matter is of so great Importance? This may be easily known, if there be an Interval of a few Days from the Man's denying to Company with his Wife, by the continual irritation, and great Desire he will have. All which arises from the Seed's being fruitful and prolific.

The fifth Condition we have directed, was, that the Man should engage with his Wife six or seven Days before her Courses, because a Boy has soon occasion for much Aliment to Nourish him. And the Reason of it is, that the Heat and Dryness of his Temperament spends and consumes not only the good Blood of his Mother, but her very Excrements. Wherefore \* *Hippocrates* said, that the Woman that conceives a Boy is well Coloured and Fair, which comes from this, that the Child through his great Heat spends for his Nourishment, all the Excrements, that were wont to make her Thin and Wan. And being so greedy, it is but fit he should be supplied with Blood for his Nourishment. And this Experience clearly proves, for seldom is a Boy begot but towards the last Days of the Month: It fares quite

\* V. Sect.  
aph. XLII.

quite contrary when she conceives a Girl, for through the great coldness and moisture of her Sex, she Eats little, and makes abundance of Excrements. Accordingly a Woman with Child of a Girl looks Yellow and Green, and long's for a Thousand nasty Things, and in her lying in must have longer time to cleanse than if she brought forth a Boy. On which Natural Reason God ground-

ed, when he ordered \* *Môses*, that the Woman that brought forth a Male, being unclean seven Days, should not come into the Sanctuary till after thirty three Days; but if she bear a Maid-Child, she should be Unclean two Weeks; and

should not come into the Sanctuary till she had accomplish'd threescore and six Days. So that the time of her Purification was doubled for the Birth of a Female, and the cause of it is, that during her Nine Months stay in her Mothers Womb, through the much cold and moist of her Temperament, she doubled the Excrements of a Boy, besides that the same were of a much worse Substance and Quality. Whereupon *Hippocrates* observed, that 'tis extream Dangerous to stop the Purgation of a Woman delivered of a Girl.

All this is spoke to the Purpose, that it is convenient to stay to the end of the Month, to the end the Seed may be supplied with

*Levit. c. XII.*

*The Purgation lasts longer with a Girl than a Boy: with a Girl it takes forty two Daies; with a Boy but thirty at furthest.*

Nourishment sufficient. If they couple immediately after the Purgation is over, that Seed will not take, thro' defect of Blood. But I must advise Parents, that if their Seed meet not together, \* *Galen* said it would come to nothing; tho' the Man's Seed were never so apt for Procreation. The Reason of this we will give hereafter on another Subject. It is alike certain, that all we have offered must also be observed by the Woman, else her Seed being ill tempered, impedes Generation. Therefore it is convenient that they should both wait, that both their Seeds may meet and mingle. Which is of great importance for the first Effort; because the right Testicle, and it's Spermat-  
 \* Lib. I. de semine. c. VI.  
 † Lib. de sem. c. V.  
 tic Vessel, in the Opinion of † *Galen* is, that which first provokes, and emits it's Seed sooner than the Left; and if the Generation be not the first Time, it is odds the second may give a Girl and not a Boy.

These two Seeds are known: First by the Heat and Cold; Secondly by the great or little Quantity; Thirdly in this, that one issues readier than to'ther. The Seed of the right Testicle passes very tickling, and is so Hot that it burns the Woman's Matrix, is not much in Quantity, and passes in haist. On the contrary the Seed of the left Testicle is more temperate, in greater Quantity, and longer in Issuing, being Cold and Thick.



The last Condition, was to procure that the Seed of both should fall on the right side of the Matrix, because in that place says \* *Hippocrates*, the Males are form'd, as the Females on the left. *Galen* assigns the Reason hereof, saying, that the right side of the Matrix is very hot, because of its neighbourhood to the Liver, Reigns and spermatic Vessels, that are on the right side, which parts we have affirmed, and prov'd to be very hot. And since all the reason to order that a Boy may be begot, consists in this, that it have a great deal of heat in the time of its conception, it is certain, it much imports, that the Seed fall in this place. Which the Woman can easily do, lying upon her right side, (after her Husbands embraces) with her Head low, and her Feet raised. But she must keep her Bed a day or two, because the Matrix embraces not the Seed, but after some time. The Signs of knowing whether a Woman be with Child or no, are clear and manifest to all; for if when she stands up, the Seed fall presently down, *Galen* says she has not conceived. Therefore in this there is one thing to be considered, that all the Seed is not fruitful and prolific; for part thereof is waterish, whose office is to dilute the principal Seed, that it may pierce the narrow Passages: And this is that which Nature emits, and it remains after conception with the prolific part. It is known when it is like Water,

and

\* iv. Sect.  
aph. xlviii.

and in little quantity. To stand upon her Legs (immediately after Coupling) is very dangerous. And therefore *Aristotle* advises that she beforehand evacuate her Excrements and Urine; that she may have no need to Rise.

The second Mark to discover if a Woman be with Child, is, if the day after she feels her Belly empty, and especially about the Navel. And the Reason of it, is, that when the Matrix will conceive, it stretches and extends extremely; because in a manner it is apt to swell and stiffen upon this Occasion, after the same fashion as a Mans Yard, and stretching out after this manner it takes up more room; but at the instant it conceives, \* *Hippocrates* says, that it closes, and draws into the form of a little Egg, to draw the Seed to it, and let nothing out; by which means it leaves a great Vacuity: Which the Women explain, saying, that they have no slack Guts left, soon after they grow big. Besides which they forthwith nauseate their Husbands Caresses, the Womb having what it wanted. But the most certain Sign as † *Hippocrates* says, is, when the Menses cease, their Breasts swell, and they loath their Meat.

*A Boy is about thirty days, and a Girl forty two days a forming.*

\* Hippocr. v. aph. li.

† v. Aph. lxi.

Article IV. *What is to be observed that the Children may prove Witty and Wise.*

**I**F the Reason and Cause be not known beforehand, whence it proceeds, that a Man of great Wit and Capacity is begotten; it is impossible to reduce the same to an Art; since we attain the End by no other Means but by connecting and ordering the Principles and Causes. The Astrologers hold, that the Child being born under such an Influence of the Stars will be Wise, Witty, Well or Ill-condition'd, happy or unhappy, with a thousand other qualities, and properties, which we see and observe every day among Men. But if this were true, we could not here prescribe any Rules; for all would depend upon Chance, and not be in our Choice.

The natural Philosophers (as *Hippocrates*, *Plato*, *Aristotle* and *Galen*) were of Opinion, that a Man receives the conditions of his Soul at the time of his Formation, and not of his Birth: The Stars only causing a superficial Alteration in the Babe, communicating to to him Heat, Cold, Moisture, Dryness, and not his Substance whereon his Life depends; as do the four Elements, ( Fire, Earth, Air, Water, ) which not only add to the Composition, heat, cold, moisture, dryness,



ness, but also a substance that unites and preserves these Qualities during the course of Life. So that what is of greatest Importance in begetting Children, is to endeavour that the Elements from which they are formed, should have the Qualities requisite to Wit; because that in the same Weight and Measure the Elements enter into the Composition, in the same they remain for ever in the Mixture; which is not so in the Mutations and Influences of Heaven.

What these Elements are, and after what manner they enter the Woman's Womb to form the Child? \* *Galen* tells, when he teaches us, that they are the same which compound all other natural things, but that the Earth is concealed in the solid Meats we Eat, (such as Bread, Flesh, Fish, and Fruits,) the Water under the Liquors we Drink, and for the Air and Fire he says, that they are mingled by order of Nature, and enter into the Body by way of the Pulse and Respiration. Of these four Elements, (mingled and digested by our Natural Heat) are made the two necessary Principles, of the Infants Generation, which are the Seed and the Menstruous Blood.

But that whereof we make the greatest Account (for the Mark we aim at) are the solid Meats that are Eaten: For they include within themselves all the four Elements, and from them the Seed draws more Corpulence and Quality; than from the Water which

\* Lib. i. de  
Sanit. tuen.

which we drink, or the Fire and Air which we breath. Wherefore || *Galen* says, that the Parents who would beget wise Children should read the three Books he writ, *Of the Properties of Aliments*, for there they should find the Meats by which they should effect the same. He makes no mention at all of Water nor of the other Elements, as matters of small Consequence. But he had no Reason for this; for Water alters the Body much more than the Air and no less than the solid Meats we use; and as to what regards the Generation of the Seed, the Water alone is of as great Importance, as all the other Elements together. The reason of it is, as the same \* *Galen* says, that the Testicles draw from the Veins for their Nourishment, the serous portion of Blood, and the greatest part of this serous Humour which the Veins receive is from the Water we Drink.

|| Lib. quod  
ani. c. x.

\* Lib. i. de  
sem. c. xvi.

And that the Water causes a greater Alteration in the Body than the Air, \* *Aristotle* proves, where he demands: Why the change of Water makes so great a Change in our Health, and if we breath a contrary Air we are not sensible of it? To which he Answers, That Water gives Nourishment to our Bodies, but Air not. But he had no reason to Answer after this manner, for the Air (according to the opinion of *Hippocrates*) yields Nourishment and Substance as well as Water. And therefore *Aristotle* devised a better Answer,

\* i. Sec.  
prob. xiii.

swer,

swer, when he said, That no Place or Country has its peculiar Air, for that which is now in *Flanders* (upon a North Wind rising) will travel in two or three days to *Africa*, and that which is there, (if the South Wind blows) will veer about to the North, and that which is to day in *Jerusalem*, will be carried by an Easterly Wind even to the *West Indies*. Which fares not so in Waters, for they spring not all out of the same Earth, and so each People have their particular Water, agreeable to the Mineral whence it springs, and through which it passes. And a Man us'd to one sort of Water, drinking another is altered more than by new Meats or Air. So that Fathers who desire to get very wise Children, should drink delicate, sweet and well temper'd Waters, else they will lose their Aim.

\*xiv. Sect.  
prob. vii.  
xvi. Sect.  
pro. xxxiii.

† *Aristotle* advises us, at the time of Generation to beware of the South Wind, because it is gross, and moistens the Seed, and causes a Girl to be got and not a Boy. And as to the West he can never praise it enough, nor give it Names and Epithets sufficiently Honorable. He terms it Temperate, Father of the Earth, coming from the *Elysian Fields*. But though truly it imports much to breathe very delicate Air, and that of good Temperament, and to drink such Waters; nevertheless it is yet more necessary for our design to eat delicate Meats, and of the Temperament



ment requisite for Wit, for of these Meats is made the Blood, and of the Blood the Seed, and of the Seed the Child. And if the Meat be delicate and of good Temperament, such also is the Blood, and of such Blood such Seed, and of such Seed such Brains. And if they be Temperate, and compos'd of a delicate and subtil Substance, † *Galen* says, that the Wit will be the same; because the Rational Soul, though it be incorruptible ever sympathizes with the Dispositions of the Brain, which not being such as are requisite for Reason and Discourse, it says and does a thousand Impertinences. The Meats then Fathers are to eat to beget Boys of good Understanding, (which is the difference of Wit most ordinary in *Spain*) are first, white Bread made of Wheat-Flower, and seasoned with Salt; this is cold and dry, and of Parts very subtil and delicate. Another sort is made says † *Galen* of red, or small Wheat, which indeed nourishes much, making Men big-limb'd and of great bodily Force, but notwithstanding is moist and of very gross Parts, and destroys the Understanding. I said *seasoned with Salt*, because of all the Meats in use among Men, none makes the Understanding so good as this Fossile. It is cold, and of more Dryness than any thing else; and if we remember *Heraclitus's* saying, he says as much, *A dry Light is the Wise Mind*. By which he would give us to understand, that the Dryness of

† Lib art.  
med. c.xii.

† Lib. i. de  
alim. facul.  
c. ii.

Whatever  
Sacrifice  
thou offerest  
up, season it  
with Salt,  
take the  
Salt of Wis-  
dom, ye are  
the Salt of  
the Earth.

the

the Body makes the wisest Soul: And since Salt is so dry and so appropriate to Wit, it is not without reason Holy Writ gives it the Appellation of Prudence and Wisdom.

But you must chuse Salt that is extreamly white, and that salts not much, because that is compos'd of subtil and very delicate Parts; and on the contrary, the black is very Earthy, and Ill-temper'd, and salts more in small quantity. What important effects Salt causes being cast upon Meats, not only those taken by Men and Beasts, but also by Plants, *Plato* noted when he said, That Salt not only gives relish and pleasure to the Palate, but gives a formal Being to Meats to the end they may Nourish: There is but one fault, and that is a great one; it is, upon the failing of that, there is nothing left in the World to supply it's Place. All other things made use of by Man in this Life, have their Deputy, if we may so call it, when they chance to fail; Salt alone stands for the end it was ordained. For if we want Wheaten-Bread, there is Barly-Bread, Rye, Oaten and other Kinds; and if Wine fails us, there is Water, Beer, Milk, Cyder, and Perry; and if we have no Cloth to cover us, there are Beasts Skins, (with which God cloathed our *first Parents* when he drove them out of the *Earthly Paradise*) nay also Cloth of Linnen, Silk, Canvas and other Matters; And so if they should run through other things, we shall find that they  
all

all have a supply for their Defect, Salt excepted, which was made for that use alone to which we put it. To which property our Lord alludes in the Gospel, when he said to his Disciples, *Ye are the Salt of the Earth, but if the Salt have lost it's Savour, wherewith shall it be Salted? or, as another Gospel says, Wherewith shall it be seasoned?* To give them to understand, that if they who are the Salt are corrupted or unsavoury, there is no other thing can Season them, as if it had said, *Who can find a Remedy for an Enchanter?* The Gospel might have said, ye are the Wheaten Bread of my Church, to dispense and administer the Spiritual Food, and Doctrin to the Faithful, and if you cast your selves away, with what other thing shall I sustain my People? They might have answered him with Barly-Bread, (as you did in the Desart?) But because nothing can Supply the Place of Salt, God took it and chose it to let the Apostles understand what was their Duty. Physicians say, *That Salt ordinarily heats, dissolves, penetrates, dries, collects and separates the Substance of Bodies to which it is Applied.* Which Properties he is to have that is the Salt of the Church, and such effects ought he to produce in the Christian Auditory that is a good Preacher: If not, let him that has a little Wit run through these properties and he will see how much it is to the purpose, that God calls Preachers by the name of Salt.



But neither the natural Philosophers nor others that have searched into the properties of this Fossile, have observed one thing, which is, that if we would Unsalt in a little time that which is very Salt, throwing Salt thereon to a certain degree and quantity, and for a certain time, it abates of its Saltness, and if it exceeds, it all turns to Brine. Of which if any one would try the Experiment, he shall find that salt Fish put to freshen in Sea-Water for a certain time, shall sooner freshen than in Fresh-Water. And if two pieces of Fish equally Salt, are put in two Vessels of Fresh-Water to freshen, that on which a handful of Salt is thrown, will freshen sooner than the other. A Preacher of good Wit and full of Invention drew from this property a gentile Meditation for Flesh.

*Elisha* may have grounded on the Consideration of these natural Properties mentioned by us, or at least in good part, when with a Vessel of Salt he cured the poysonous and deadly Waters of a certain Country, making the Earth fruitful, which was barren before. Which is easy to prove if we first agree upon the three Natural Principles, so true that no Man can deny them.

The first is, that of four Unions or Combinations that may be made of the first Qualities, (hot and moist, hot and dry, cold and moist, cold and dry) all the Physicians and Philosophers say of the first Combination, that

that it is the utter Ruin and total Destruction of Natural Things, because the Ambient Heat joyned with Moisture, relaxes and disables the Elements that enter the Composition of the Mixture, and rends them from their Union, so far that each (as *Aristotle* says) divides a several Way.

The second Principle is, that all Earths have not the same Quality; since (as *Hippocrates* said) some are moist, others dry; some hot, others cold; some sweet, others bitter; some insipid and waterish, and others salt; some crude, and others easy of digestion; some rude and rough, and others soft. Which Nature did not without Design, nor by Chance; but with great Care and Providence, having regard to the great Diversity of Plants and Seeds nourished by the Earth, for all use not the same sort of Aliment. If in two Feet of Earth (as *Hippocrates* says) Onyons, Lettice, Pease and Lupins, are Planted, Onyons draw of the Earth for their Nourishment that which is Acrid and Biting, Lettice that which is Sweet, Pease that which is Salt, and Lupins that which is Bitter. And thus there is neither Herb nor Plant, that draws not from the Earth the Aliment which is most friendly and resembling it, quitting the rest, which it finds neither Relishable nor Familiar; but after such a fashion, that it fails not to make its use and advantage of other Differences of

G g 2

Earth,

Earth, in as much as Nature has made of all together a certain Preparative and Seasoning which has in it self, Sweet, Salt, Acrid, or I know not what that bites, like Pepper and Spice, after the manner of some *Salmigondis*; for after another manner Experience teaches us, that many Herbs blended together (tho' they be of different Natures) draw away the Virtue from one another. What *Hippocrates* meant is, that Lettuce draws from sweet Earth, four Ounces, and a Drachm of the rest; and Pease from that which is Salt, two Ounces, and very little from other Earth; and the like of the other Differences. But if the Earth be insipid, and without any Salt, it can sustain no Plant, in as much as the Formal Being of Aliments, and what renders them apt to Nourish, proceeds (as *Plato* says) from Salt, and is not like other forc'd Meats or Junkets, that awaken the Appetite to recreate it, and no more; From whence it is certain, that the Aliments and Fruits that Nature has made Delicious in Gust, are not so for any other Reason, but that Nature forming them, gave them what they wanted, of Salt.

The third Principle, is, that the Plants have a Sense and Notice of Nourishment proper to their Nature, and though distant, they draw it to them, as well as fly their Contraries. Which *Plato* fairly confesses, when it seems impossible to him, that three



For four different Aliments lying near their Roots, should choose that which is not Familiar, and Convenient for them, and leave the other as disagreeable and Forreign; and of those they digest and alter, they want not the Sense to draw that which is most Refined, and receive it, refusing the rest and repulsing it, even to the banishing it at some Distance from their Branches; Which Opinion wonderfully pleased *Galen*, so that he said, *I commend Plato for having call'd the Plants by the name of Animals; for we cannot say but they attract the Juices fit for them, turning them into their Substance, which not without a kind of Satisfaction and Complacence they receive: In which words Galen frankly owns with Plato that Plants have a Sense, and that they entertain themselves with Aliments of a good Savour and agreeable to their Appetite, and abhor those of an ill Gust, as if they acted the part of real Animals.*

From these Principles, we may somewhat solve the Miracle of *Elisba*, for if the Earth corrected and cured (by casting Salt thereon) was poor and waterish, by means of Salt it became savoury and fit to bear; and if through the Heat and Moisture of the Air, (that is in the Caverns of the Earth) the Waters were found stinking and corrupt; the same was naturally remedied by the Qualities of Salt which we have mentioned; and if the Earth was barren through the

too great quantity of Salt, by means of the same Salt sowed therein, it came to be fresher. The Miracle was, that *Elisba* with one only Vessel full of Salt, cured, if I may say so, and meliorated so great a quantity of Earth and Water; as it fared in the Miracle of the Wilderness, where with five Barley Loaves and two Fishes, God fed five thousand Men, and twelve Basketsful remained, to which Act, Nature served the Bread and the Fish, (whose property was to Support and Nourish) and God bestowed on it the Quantity necessary for Refreshment.

Partridges and Woodcocks have the same Substance and Temperament with Wheaten Bread; and Kid, and Muscatel Wine; and if Fathers use these Meats as we have above specified, they will beget Children of good Understanding.

And if they would have a Child of a great Memory, let them eat eight or nine days before the Act of Copulation, Trouts, Salmon, Lampreys, Barbels and Eels; which Meats produce a moist and clammy Seed.

*Note, that Man is free, and Lord of his own works; God from the beginning made Man, and left him to his own Conduct; though he be seduced by his own bad Temperament.*

These two Qualities, as we have said before, make the Memory easy to receive and very tenacious to keep the Figures long. By Pidgeons, Kid, Onyons, Garlic, Leeks, Radishes, Pepper, Vinegar, White-Wine, Honey, and all sorts of Spice, the Seed is made hot and dry,

dry, and of very delicate Parts. The Boy that is engendred from this Food, will be of a great Imagination, but not of like Understanding; by means of much Heat; and of little Memory, from great Dryness. Such are very dangerous to a State, because their Heat inclines them to many Vices and Evils, and gives them Wit and Spirit to put them in practice. But if they be kept under, the Common-Wealth will receive more Service from their Imaginations, than from their Understandings or Memories.

The Physitians finding by Experience the great Power the Temperament of the Brain has, to make a Man Wise and Considerate, have invented a certain Medicine, composed after such a manner, and provided with such qualities that being taken in a due Measure and Quantity, makes a Man reason much better than before. They call it the *Confection of Wise Men*, or rather *Confectio Anacardina*, in which (as may be learn'd from the Receipt) is put fresh Butter of Cows, and Honey, from which two Ingredients the *Greeks* have said, that they who use it, shall have their Understandings much sharpened; but if the other Drugs that compose it, be considered, without doubt they are very hot and dry, utterly destroying the Understanding and Memory; though it cannot be denyed but that they render them more brisk to speak and answer to the purpose,



with sharp Repartees and pretty Simile's, to Redicule and Banter, and that they incline the most part of those that use them, to make Verses, and to other Talents, which elevate the Wit of Man into Raptures. Now as the People know not how to distinguish, nor to make a Difference between the Works of the Understanding, and those of the Imagination, when they observe those that have taken this *Confection*, speak more subtilly than they us'd, they say they have acquired more Understanding; which is not so in Effect, but on the contrary, they have lost what they had, and have only got a kind of Knack, that is not good for a Man to have, which *Cicero* called *Fineness*, which is a Skill contrary to Honesty.

As often as I fell upon this passage in *Genesis*, that says, *Who told thee that thou wast Naked, hast thou eaten of the Tree, whereof I commanded thee that thou shouldst not eat?* It came to my Mind, that the Fruit of the *Tree of Knowledge of Good and Evil*, had a natural Property to give more Knowledge and Reflection to him that eat of it; but that that Knowledge was not so convenient for Man, and God would not that he should possess it, because it was of that kind of Knowledge of which *St. Paul* spoke, *The Carnal Mind is Enmity against God*. But considering the sacred Scripture has so deep a Sense, and those that know little, often deceive themselves much

in sticking to the Letter, I many times wave that Thought, till in the end the same Difficulty returning so often to my Mind, I resolved to read what I could meet with in the *Commentators* upon the *Place*, to see if some One of them was not of my Opinion; and soon after reading in the *Antiquities of Josephus*, I found that he said, *that the Fruit of the Tree of Knowledge of Good and Evil*, quicken'd the use of Reason, and sharpen'd the Understanding, and in regard of this Property, it had this Name, as the other, *that of the Tree of Life*, because it made the Man Immortal that eat of it's Fruit. This Exposition and Opinion nevertheless is not at all received by *Nicholas de Lyra*, for he conceited that the Fruit of a Tree that was Material, could not affect the Human Understanding, which is wholly Spiritual. *Abulenſis* do's not absolutely admit the Instance of *Nicholas de Lyra*, but with Distinction: Tho' said he, the Human Understanding be a Spiritual Power that acts not with Corporeal Instruments, yet for all that the Understanding cannot apprehend any thing, but by making use of some other Organic Powers, which if they have a good Temperament, much assist the Understanding; if not, they only serve to Deceive it. But so it is that the Fruit of that Tree was able to introduce such a Temperament in the Brain, that the Man might come to be  
more

more Knowing. But that the good or bad Temperament of the Food, could assist or hurt his Wisdom, he proves from this place in Holy Writ, *I framed a design in my Heart to wean my Flesh from Wine, to the end my Wit might bend with more disposition to Wisdom.* He quotes *Aristotle* also in his Books of *Physiognomy*, where he saies that the alterations the Body suffers by reason of the Meats a Man receives, and the Temperament of the Region where he dwells, like as other things which are us'd to change and alter the Body, pass even to the Rational Soul; and therefore he saies that Men inhabiting in an extreme hot Country, are wiser than those that live in very cold Regions; and *Vegetius* affirms that those who live under the fifth Climate, (as the *Spaniards*, *Italians* and *Greeks*.) are Men of great Wit and of great Spirit. According to which Doctrin, it may well be that the *Fruit* of the *Tree* had such Efficacy to alter the Organic Powers of the Body, which serve to better Reasoning. And because *Adam* was very Wise and had no need of any other Science, God establisht a Law, and laid a Command touching this *Fruit*, to preserve it for his Successors, who in their Infancy eating of the same, might quicken the use of their Reason. But the Words of the Text bear not all this last Exposition, for take them right, and consider them as they lie, the *Fruit* of the *Tree* by it's

Virtue



Virtue and Efficacy had opened their Corporeal Eyes, and had taught them what they knew not. *And the Eyes of them both were opened, and they knew that they were Naked.* Which is yet more clearly proved, if we weigh well the Words spoke by God, to the Man, when he found him Ashamed to see his Nakedness. *Who told thee that thou wert Naked, hast thou eaten of that Tree whereof I commanded thee that thou should'st not eat?* Bishop Nemefius in the Book he writ of the Nature of Man, fairly confesses, that the Fruit of that Tree had a Natural Property to give Wisdom, and that it really taught Adam what he knew not at all, and that this was not only found out at the Beginning of the World, when the Aliments had so much Virtue to alter the Body of Man: But even at this Hour, tho' they are corrupted by so long a Course of Time, there is abundance of Fruit can do it; and because it was not to the purpose that our First Parents should entirely know their Nature, nor what things they stood in need of, God laid his Command of the Tree, whose property was to cast Man upon the care of the Body, and to draw him from the Contemplation of the Soul. This Exposition is agreeable to Natural Philosophy of which we treat, for there is no Aliment (especially among Fruits that are for Food which have a Medicinal Virtue) which affect not the Brain, according to the saying of Hippocrates, that the Faculty of Food reaches

reaches the Brain, and introduces in Man the Ability that bears the Temperament which it produces in the Head, as it happens in Wine, which when it is drank, to a certain quantity, makes a Man Witty, but if in Excess, it makes him a Fool and Mad. But it is not to be imagined that the *Fruit* of the *Forbidden-Tree*, gave immediately Habits of Knowledge, (as *Lyranus* thought) it gave only a Temperament accomodated to such a kind of Knowledge; by means of which Man came so soon to know some things he never dreamt of. But that the *Fruit* of the *Tree* had the property to open the Eyes, is not to be denied, seeing the Text says, that eating of the Fruit, *their Eyes were opened, and they knew that they were Naked*, I said, that it had the property, *to open the Eyes*, because as we have elsewhere prov'd, if the Imagination lend not it's Assistance to the Exterior Senses, not one of them can act, which is what *Hippocrates* said, *that let a grievous Pain be inflicted on any by Caутery or Amputation of a Hand, and if he perceives nothing of it, it is an infallible sign that his Imagination is distracted in some profound Amusement or Madness*, for as we have said, if the Imagination contribute not it's Assistance to the Touch, and other Exterior Senses, no Sensation can be perform'd, of which we can alledge abundance of Instances, in things that happen every Day among us;

but

but that which *Plutarch* reports of *Archimedes* will render it sufficiently intellegible. This *Archimedes* was a Man endu'd with so strong an Imagination to invent and make War-like Engines, that for this Reason he was more formidable alone to the Enemies than a whole Army, and his Wit was in so high esteem among the *Romans*, that *Marcellus* holding the City of *Syracuse* besieged, (wherein *Archimedes* was) before he made his Entry, publish'd throughout the Camp that no Soldier should presume to kill *Archimedes*, upon pain of Death, imagining that he could not show *Rome* a more noble Spoil, than in bringing thither so Great a Man. They recount of him, that he was so employed about his Engines, and had his Eyes so fixt on the Earth, (where he had drawn some Schemes of his own Invention) that he neither saw nor heard as others did what past in the City, in the time of Battel: For a *Roman Soldier* being come up to him, askt him if he were not *Archimedes*, and after asking him the same several times, the other making him no Answer, (his Thoughts being otherwise deeply engaged) this Soldier affronted to see a Man so Stupid in his Opinion, slew him. According to this it is certain that our First Parents (before they Sinn'd) were wholly engaged in the Meditation and Contemplation of Divine Things, losing all thought of those of the World:

And



And tho' they went Naked, they were scarce Sensible of it; and we may say that their Eyes were closed, because tho' it was true that they were open, and the Visive Faculty very sound and intire; nevertheless because the Imagination was diverted elsewhere and absent, they remain'd as it were Blind, (since they had no use of their Eyes.) Now this *Fruit* was of such Virtue that it drew the Imagination out of it's deep Meditation and brought it down and fixt it on the Sight. Which these words plainly signify that God spoke to them (as soon as they eat of the *Fruit*) *Who told thee that thou wast Naked? hast thou eaten of the Tree whereof I commanded thee that thou shouldst not eat?* Which I did, (we may add) for thy Good and Satisfaction, and because it was more convenient that thou shouldst not know what thou now knowest.

We have observ'd in the other part (if I remember well) two kinds of Wisdom, one belonging to the Understanding, under which are contain'd all the things Man does with Uprightness and Simplicity, without Error, without Lying or Deceit. Which Wisdom *Demosthenes* prais'd to the Judges in an *Oration* he made against *Eschines*, conceiving that the best Title he could give them, to gain their Good-will, was to call them, *just and simple*. Thus the holy Writ has term'd a Man wise and vertuous, as *Job* was

was a *just Man and upright*, because double and deceitful Hearts are not at all Friends of God, *A double-minded Man is unstable in all his ways.* There is another kind of Wisdom in Man belonging to the Imagination, of which Plato said, *That what Men compass with Wiles and Tricks, and against which Reason and Justice dictate, merits not to be called by the Name of Wisdom, but rather of Fineness and of Craft.*

Such was the Discourse the *unjust Steward* made to himself, of whom St. Luke speaks when he said, *There was a certain Rich Man that had a Steward, and the same was accused to him, that he had wasted his Goods; and he call'd him, and said unto him, how is it that I hear this of thee? Give an Account of thy Stewardship, for thou mayest be no longer Steward.* Then the Steward said within himself, *what shall I do, for my Lord has taken away from me the Stewardship; I cannot dig, to beg I am ashamed, I am resolv'd what to do! that when I am put out of the Stewardship, they may receive me into their Houses, &c.* By which means he so ordered Matters, that the sacred Text saies, *The Lord commended the unjust Steward, for he had done wisely, for the Children of this World, are wiser in their Generation than the Children of Light.* In which words two differences of Wisdom and Prudence are observ'd, one, saies the Text, belongs to the *Children of Light*: which is attended with

Justice

*Justice and Uprightness*: and the other to the *Children of this World*, which is only *Craft and Deceit*. Now the *Children of Light* are very little skill'd in *Worldly Wisdom*, and the *Children of this World* yet less in the *Wisdom of Light*. Whilst *Adam* was in favour, he was a Child of Light, and exceeding Wise in this first kind of Wisdom; and for his greater Perfection, God had made him ignorant as to the second kind of Wisdom, in as much as it was less Convenient for him. Now the *Tree* had so much Power to give the Wisdom of this World, that there was occasion to forbid him the Use of it's *Fruit*, to the end he might live without care of the Necessities of the Body, (as said *Nemesius*) and that he might be wholly engaged in the Contemplations of the Rational Soul.

The Difficulty is to know why this *Tree* was called *the Tree of Knowledge of Good*, since the Prudence and Wisdom it communicated more regarded Evil than Good. To this is answer'd, that both the two Sciences are for Good, (when they are used in due Time and Place) and thus *Jesus Christ* recommended them to his Disciples, when he sent them to Preach throughout the World, *Behold I send you as Sheep amongst Wolves, be ye Wise as Serpents, and Innocent as Doves*. We ought to make use of Wisdom as a Defence against Evils that may be done us, but not to Offend any. Besides  
this



this the Moral Philosophers say, that the self-same thing may be called Good or Bad, in one of these three Respects: either as *Honest*, or *Profitable*, or *Pleasant*; For Example, the slight of the *unjust Steward*, which we mention'd, was good, in regard of the Profit, seeing he remain'd with his Masters Money; and ill, in as much as it was against Honesty; in taking to himself what belong'd to his Master.

Bonum  
Honestum  
Utile, aut  
Jucundum.

As for *Adam's* care of covering himself, and being Asham'd to see himself Naked before God, after having violated his Command, we understand that the *Forbidden-Fruit* made his Imagination more lively (after the manner we have mention'd) and then it represented to him the Nature and Use of the shameful Parts. But yet that this Exposition may be veritable enough, as we see the common Opinion is, that the *Tree* of the *Knowledge* of *Good* and *Evil* received not this Name from it's Nature, but only by occasion of the Consequence that attended it, Which seems to me most Probable.

Hens, Capons, Veal, and *Spanish* Weathers, are Meats of a moderate Substance, for these are neither Delicate nor Gross. I said *Spanish Weathers*, because \* *Galen*, without making Distinction, said, That their Flesh is of evil and gross Substance, for which there is no Reason. For tho' in *Italy* where he writ, this is the worst Flesh of all,

\* Lib. III.  
de alim.  
fac. c. II.

yet in our Country, because of the Goodness of the Pastures, it may be reckoned amongst the Meats of moderate Substance. The Children engendred from these Aliments, shall have a reasonable Understanding, Memory and Imagination: But they will not penetrate deep into the Sciences, or Invent any thing New. Of these we have spoke before, that they readily receive the Impression of all the Rules and Observations of any Art, clear, obscure, easy and difficult: But the Doctrin, the Argument, the Answer, the Doubt, the Distinction, all these will give them Pains and Trouble.

Cow-flesh, Bacon, Bread of Red-wheat, Cheese, Olives, Red-Wine and Water, will breed a gross Seed, and of an evil Temperament. The Boy begot of these will be strong as a Bull, but withall fierce and of a Brutish Wit.

From whence it comes, that amongst the Country People it is a marvel to find one of a quick Capacity and towardly for Learning: They are all born Dull and Rude, being begot of Meats of gross and evil Substance. The Contrary befalls amongst Citizens, whose Children we find endued with more Wit and Ability. But if Parents desired in earnest to beget a Son personable, wise, and of good Conditions, let them for six or seven Days before their Companying eat much

Goats

Goats Milk; that being in the Opinion of all the Physicians the best and most delicate Food that can be used; (This is to be understood when they are sound, and it agrees with us.) But \* *Galen* saith it should be taken with Honey, without which it is dangerous, and easy to Curdle. The Reason of which is, that Milk is composed but of three Elements, Cheese, Whey and Butter. Cheese answers to the Earth, Whey to Water, and Butter to Air. The Fire, which tempers the other Elements, and preserves them in the Mixture issuing out of the Teats, is exhaled because it is very subtile, but adding to it a little Honey, (which is hot and dry, in lieu of the Fire) the Milk will partake of the four Elements, which being mingled and concocted by the Operation of our Natural Heat, makes a Seed very delicate, and of good Temperament. The Boy begot of this, will (at least) be of a great Understanding, and want neither Memory or Imagination.

\* Lib. de  
cibis boni  
& mali  
succu c. iii.

*Aristotle* not being of this Opinion, came short in answering a Problem he made, when he asked; † For what Cause the young of Brute Beasts draw (for the most part) the properties and qualities of their Sires, and the Children of a Man, not? And we find this by Experience to be true, for of wise Parents are born very foolish Children; and of foolish Parents wise Children; and of virtu-

† S. x. q.  
pro. xii.



ous Parents, lewd Children; and of lewd Parents, virtuous Children; of hard favored Parents, fair Children; and of fair Parents, foul Children; and of white Fathers, swarthy Children; and of swarty Fathers, clear and well-complexion'd Children. And amongst Children of the same Father and Mother, one shall be a Fool, and the other Witty; one Ugly, the other Handsom; one Good, and the other Ill-humor'd; one Virtuous, and the other Vitious. Whereas if a Mare of a generous Race be cover'd with a Horse of the same kind, the Colt which is foaled, resembles them in Shape and Colour, as well as in their Properties. *Aristotle* answer'd very ill to this Problem, saying, That a Man is carried away with many Imaginations in the Carnal Act, and hence the Children prove so unlike; but Brute Beasts in the time of Generation being not so distracted, nor having so strong Imaginations as Man, produce their Young Ones after the same Sort, and like to themselves.

\* Gen. c.  
xxx.

This Answer has hitherto passed for Current with the Vulgar Philosophers; and for Confirmation hereof they alledge the History of \* *Jacob*, which delivers that he having laid *Streaked Rods*, at the *Watering Places* of the Flocks, caused all the *Lambs* that were yeaned to be Spotted.

But it avails little to have recourse to Holy Writ, for this Story is reckoned a Miracle wrought

wrought by God, to hide some Sacrament. And *Aristotle's* Answer is far fetched. If not, let the Shepherds now attempt the same, and they will see if it be a Natural Thing.

They tell us also in this Country of a certain Lady that was deliver'd of a Son blacker than ordinary, by fixing her Imagination upon a Blackmoor, painted in the Hangings, which I look upon as a Jest; and if by chance it were true that she was brought to Bed of such a Son, I say that the Father was of the same Colour with the Face represented in the Hangings.

And to the end it may be plainly known how false the Philosophy of *Aristotle*, and his Followers in this Particular is, it must be suppos'd as a thing certain that the Work of Generation belongs to the Vegetative Soul, and not to the Sensitive; and if we consider a Tree loaden with Fruit, we shall find there a greater Variety than in the Children of any Man; one Apple will be Green, another Red, one Little, another Great, one Round, another Ill-figur'd, one Sound, another Rotten, one Sweet, another Sour; if we compare this years Fruit with the Last, we shall see them very Different and Contrary to one another. Which cannot be attributed to the Variety of the Imagination, because Plants want that Power.

*In Boys the Formation  
of Members is longest; a  
Girl is form'd in forty  
two Days; and in a Boy,  
in thirty more or less, the  
Organization happens.*  
Hippo. lib. de nat. foetus.

*Aristotle's Error* is most manifest by his own Doctrin, for he says, that it is the Man's Seed not the Womans, which makes the Generation; and in the Carnal Act, the Man has no more to do than to scatter the Seed, with-

out Form or Figure, as the Husband-man sows the Grain in the Earth. And like as a Grain of Corn takes not Root immediately, nor forms the Blade or Ear, until some Days, are past; In the same manner says \* *Galen* the Child is not formed as soon as the Man's Seed falls into the Womb; it must according to his Account have between thirty and forty Days to accomplish it. And if this be so, what matter is it, if the Father have never so many Imaginations during the Act, if the Formation of the *Fetus* be not till after some Days? Especially when the Formation is not effected either by the Father's Soul, or the Mother's, but by a third thing found in the Seed; which being only Vegetative, and no more, is not capable of the Imaginative Power, but follows only the Natural Motions of the Temperament, and does nothing else.

In my Opinion, to say that a Man's Children are born of so different Figures, because of the Diverse Imagination of the Fathers, is even as if one should say, that of Grains some are big, others little, because the Husband-

\* Lib. de  
foetus for-  
ma.



band-man in sowing of them, was distracted with diverse Imaginations.

From this false Opinion of *Aristotle* some Curious will argue that the Children of an Adulterers resemble the Adulterers Husband, tho' they be none of his. And the Reason is manifest, for in the midst of the Act, the Adulterers Heads run much on the Husband, for fear of his coming in, and taking them in the Fact. By the same Argument they infer that the Husband's Children resemble the Adulterer, tho' they be none of his, because the Adulteress when in the Copulation, has her Thoughts wholly upon the Figure of her Gallant.

They who say that the Lady we mention'd was deliver'd of a Negro, because she gaz'd upon the black Figure in the Hangings, must also admit what these Curious have said, and prov'd: For there is as much reason for one as the other: It seems a mere Jest and a Fable to me; tho' it follows well enough from the Erroneous Opinion of *Aristotle*.

\* *Hippocrates* answer'd this Problem better, when he said, That the *Scythians* have all the same Conditions, and all the same Turn of the Face; and the reason he gives of this Resemblance, is, that they all eat the same Meats, and drink the same Waters, go cloathed after the same Fashion, and observe the same order of Living.

• Lib. de  
aere, locis  
& aquis.

For the same Reason the Brute Beasts have Young Ones after their particular Resemblance, for they always use the same Pastures, the same Fodder, and have an uniform Seed. Man on the contrary, because he eats diverse Meats every day, produces a different Seed, as well in Substance as Temperament. Which the Natural Philosophers approve, in their Answer to a Problem, demanding, *\* Whence it comes that the Excrements of Brute Beasts are not so fetid as Man's?* For say they, these Brute Animals always use the same Meats, and abundance of Exercise; whereas Man eating a great many, and of so diverse Substance, he cannot master them, and so they come to Corrupt. The Seed of Man and that of Brute Beasts, hold one and the same Reason and Consideration, for they are both Excrements of the third Concoction:

As touching the Variety of Meats Man eats it cannot be denied, but must be granted, that of every Aliment is produced a different and particular Seed; and it is no less certain, that the same day a Man eats Beef or Black Pudding, it makes the Seed gross and of bad Temperament; therefore the Child begot thereof, will be hard-Favored, Foolish, Swarthy, and of ill-Conditions: And if he eats the Breast of a Capon or Hen, it will make his Seed white, delicate, and of good Temperament; and the Boy thence begot,

\* Alex.  
Aphr.  
Lib. I. pro.  
xxviii.

begot, will be Graceful, Wise, and of very affable Disposition. Hence I collect, that there is no Child born but he contracts the Qualities and Temperament of the Meats his Parents eat the Day before they got him. And if any desire to know of what Meats he is form'd, he has no more to do, than to consider what Meat is most familiar to his Stomach, and that is it, without doubt.

Moreover the Natural Philosophers demand, *\*What the reason is that wise Men's Sons prove ordinarily Fools and Half-witted?* \* Alex. Aphrod. prob. xxvi. To which Problem they Answer very fondly, saying, That Wise Men are exceeding Modest and Bashful, for which reason in the Act they abstain from some Caresses, no less than necessary to produce a Child in the Perfection which is requisite. And they prove it from dull and foolish Fathers, who because they employ all their Force and Endeavours (at the time of Copulation) their Sons all prove Wise and Witty; but this is the Answer of Men who know little of Natural Philosophy.

True it is, that to render a Convenient Answer, it is no less than necessary to presuppose and prove certain Points, one of which is, that the Rational Faculty is contrary to the Irascible and Concupiscible: In such sort, that if a Man be very Wise, he cannot be very Courageous, of great Bodily Strength, a great Eater, nor very able for Procreation;



Procreation; for the Natural Dispositions requisite to the Acting of the Rational faculty, are directly contrary to those requisite to the Irascible and Concupiscible.

\* xiv Sect.  
pro. xv.

Courage and Natural Strength, says \* *Aristotle* (and it is true) consist in Heat; and Prudence and Wisdom in Cold and Dryness. And we see by plain Experience that the most Valiant are void of Reason, spare of Speech, impatient of Jest, and are soon baulk'd. To remedy which, they presently clap their Hands on their Swords, being able to give no other Answer. But Men of Wit are provided with Reasons, sharp Answers and Repartees, with which they take up time, to avoid coming to Blows. Such a manner of Wit *Salust* noted in *Cicero*, telling him his Tongue was well hung, and he had a nimble pair of Heels; and not without reason, for so great a Wisdom could not appear without Cowardise in Arms. From whence arose that biting Sarcastm, that says, *He is as Valiant as Cicero, and as Wise as Hector*, to Stigmatize a Fool, or a Coward. No less does the Animal Faculty contradict the Understanding: For a Man of much Bodily Strength, cannot have a delicate Wit: And the reason is, that the force of the Arms and Legs arise from having a hard and earthy Brain; and though it be true, that from the cold and dry of the Earth he might partake a good Understanding, yet being of so gross

gross a Substance, it is destroyed ; not without loss by the way, for through his Coldness his Skill and Courage is extinguished. Accordingly we have some Men of great Strength, very Cowards.

The Contrariety the Vegetative Soul has with the Rational is most notorious of all : because its Operations ( which are to nourish and engender ) are better perform'd with Heat and Moisture, than with the contrary Qualities : which Experience clearly manifests, considering how powerful it is in the Age of Childhood, and how weak and remiss it is in old Age : and in Youth the Rational Soul cannot act, but in Declining Age ( which is void of heat and moisture ) it works wonderfully. So that how much the more a Man is enabled for Procreation, and for Digestion of Food, so much the more he loses of the Rational Faculty. To this alludes the Saying of \* *Plato*, that there is no

\* Dialo. de  
natura.

Humour in Man that so much disturbs the Rational Faculty as fruitful Seed ; only says he, the same helps the Art of Versifying, which we see by daily Experience, that as soon as a Man falls into Amours, he forthwith becomes a Poet ; and if he were before slovenly and ungentile, he will not bear the least Wrinkle in his Shoes, or Hair upon his Coat. And the Reason is, because those Works belong to the Imagination, which encreases and rises to a pitch, through the  
great

great heat raised from the passion of Love. And that Love is a hot Passion is plainly seen in the Courage and Hardiness Lovers are inspir'd with, to bear the loss of Appetite, and even of Sleep it self.

If the State had an Eye to these Marks, they would expel from the Universities lusty Scholars, and great Fighters, the Amorous, the Poets and the Beaux, because these have neither Wit nor Capacity for any kind of Study.

\* iv Sest.  
pro. xxxi.

\* *Aristotle* excepts from this Rule the Melancholick by Adustion; whose Seed (though fruitful) hurts not their Wit.

Finally, all the ruling Faculties in Man, if they be very potent, disturb the Rational Faculty. Hence it proceeds, that if a Man be very Wise, he proves a Coward, of small Strength of Body, a spare Eater, and not very able for Procreation. And the cause is, the qualities that render him Wise, (which are Coldness and Dryness) are the same that debilitate the other Powers: As appears in Old Men, who besides their Council and Wisdom have neither Strength nor Courage.

\* Lib. i. de  
sem. c viii.

This Doctrin being suppos'd, \* *Galen's* opinion is, that to have the Generation of any Animal whatever perfectly take effect, both Seeds are necessary; one of which is to be the Agent and the Form-giver, and another which serves for Nourishment; for a matter so delicate as Generation, cannot strait overcome what is so gross as Blood, till the work be



be accomplished. But that the Seed is the right Aliment of the Spermatic Vessels is a point duly received by *Hippocrates*, *Plato* and *Galen*: For by their Opinion, if the Blood be not converted into Seed, it is impossible that the Nerves, Veins and Arteries can be maintain'd. And so says \* *Galen*, that the difference between the Veins and Testicles, is, that the Testicles make abundance of Seed immediately, and the Veins little, in longer time. So that Nature has provided for the same an Aliment so similar that with a slight Alteration and without making Excrements, may maintain another Seed. Which could not be effected, if the Nourishment thereof had been made of the Blood. The same Provision says *Galen* is made by Nature in the Generation of Man, as in the Production of a Chicken, and such other Birds as come of Eggs, in which we observe two Substances; one of the White and another of the Yolk; of one of which the Chicken is form'd, and by the other nourished, all the time of its formation. For the same reason are two Seeds no less necessary in the Generation of Man; of one of which the Child may be Made, and the other for it's Nourishment, during the time of it's formation. But \* *Hippocrates* mentions a thing worthy of great Consideration, which is, that it is not resolved by Nature, which of the two Seeds is to be the Agent and the Form-giver, nor which

† Lib. i. de  
sem. c. xv.

\* Lib. ii. de  
sem. c. xvi.

\* Lib. de  
genitura.

which is to serve for Nourishment ; For many times the Woman's Seed is of more efficacy, than the Man's: and when it so happens, Hers makes the Generation, and the Husband's serves for the Aliment. At other times the Man's is more powerful and prolific, and the Woman's serves only for Nourishment.

This was a Doctrin not understood by *Aristotle*, who could not comprehend, what the Woman's Seed served for, which made him vent a thousand Impertinencies, as that the same was but a little Water, without any Generative Virtue or Power. If this were so, the Woman would never covet the Conversation of the Man, or consent thereto, but would shun the Carnal Act, as being her self naturally Honest, and the Sport Unclean and Filthy. And so in a short time Mankind would be extinguished, and the World remain depriv'd of the most beautiful Creature, that ever Nature form'd.

And therefore *Aristotle* demands, what is the reason that Copulation is the most agreeable Pleasure of all those Nature has invented for the Procreation of Animals? To which Problem he answers, that Nature having so great a desire to procure the Perpetuating of Mankind, placed so much Pleasure in this Work, to the end that they being moved by such an Interest, might gladly apply themselves to the Business of Generation ; for if these Incentives were wanting, no Man or  
Woman

Woman would Marry (the Woman reaping little other Advantage than that of bearing a Burden nine Months in her Belly, with so much Pain and Trouble, and at the time of her Delivery of running the hazard of her Life) so that it would oblige the State to force Women to Marry, to prevent the Extirpation of Mankind.

But as Nature makes every thing with Sweetness, she gave to the Woman all the necessary Instruments to make her Seed pricking and prolific, that she might take Pleasure in Man, and covet his Company. Though were it of that quality *Aristotle* pretends, she would rather shun and abhor him, than ever love him. This \* *Galen* proves by an instance drawn from Brute Beasts; affirming, that after a Sow is Splay'd, she never desires the Boar, nor will she yield to his Approaches. It is the same thing in a Woman, that is of a colder Constitution, than she ought, nothing sounds more disagreeable to her Ear than the name of Marriage to her. The same thing attends a Man of a cold Constitution, and all for want of fruitful Seed.

\* Lib. i. de  
sem. cap.  
xxv.

Moreover if a Woman's Seed were such as *Aristotle* affirms, it would not serve for Aliment, since to obtain the last Qualities of actual Nutriment, it ought to be entirely Similar, to what it is to Nourish. And if the Seed be not well wrought and assimilated, it would not afterwards attain it: For if the  
Seed



Seed of Man wanted Instruments and Receptacles, (such as the Stomach, the Liver and Testicles) how or where should it concoct or assimilate? For which reason Nature has ordered it so that there should be two Seeds in the Generation of the Creature, which being incorporated, the most Potent should make the Formation, and the other serve for Nourishment. And that this is true, appears plain in this, that if a Negro get a White Woman with Child, and a White-Man a Negro-Woman, from both will be born a Mulatta Child.

From this Doctrin I gather that to be true which many Authentic Histories affirm, that a Dog companying with a Woman, she conceived, and the like did a Bear with another Maid he found alone in the Fields; and an Ape likewise had two young ones by another: We read of another who walking by a River side was impregnated by a Fish that leaped out of the Water; what is most Difficult in this for the Vulgar to conceive, is how it may be, that these Women should be delivered of perfect Children, and with the use of Reason, seeing they were engendered by Brute-Beasts.

To which is Answered, that the Seed of every of these Women was the Agent and Form-giver of the Child, as being the more Powerful, and therefore it figured them with the Lineaments of Human kind: And  
the

the Beasts Seed, ( not being of that Strength ) served only for Nourishment, and no more. And that the Seed of these Irrational Creatures might yield Nourishment to Human Seed, is a matter easy to be conceived; for if each of these Women had eat a piece of the Bears Flesh or Dogs boiled or roasted, she would thereby have been Nourished, though not so well as if she had eaten Lamb or Partridge. The like happens to Human Seed, whose real Nutriment in the formation of the Child is a Man's Seed: though that failing, the Seed of Brute Beasts might well supply its Place. But one thing these Histories specify, is, that the young ones born from such Copulation, gave proof ( by their Manners and Conditions ) that they were not begot in the ordinaty course of Nature.

From what has been said, ( though we have digress'd a little too far ) we may now draw an Answer to the principal Problem; which is, that wise Mens Children are in a manner always form'd of the Mothers Seed, because that of the Fathers, ( for reasons already alledged ) is not fruitful for Generation, serving only in Generation for the Aliment. And the Child that is formed of the Womans Seed, cannot be Witty or Ingenious by reason of the great coldness and moisture of the Sex, whence it is certain, that a Child proving wise and discreet, by an infallible indication, was form'd of the Fathers

Seed: But if he be a Blockhead or Fool, it may be concluded that he was made of the Mothers Seed. To which the *Wiseman* alluded saying, \* *A wise Son maketh a glad Father, but a foolish Son is the heaviness of his Mother.*

\*Prov.v.x.

It may also happen ( by some Accident ) that the Wise Man's Seed may be the Agent and Form-giver, and that of the Mother serve for Aliment. But the Child thus begot will prove of slender Capacity ; for though cold and dry are two Qualities requisite to the Understanding, yet they ought to keep a certain Measure and Quantity : which once exceeded, they do rather harm than good. As appears in very old Men, who through the abundance of Coldness and Dryness doat and fall into many Follies. Put case then that there yet remain ten years for a Wise Man to live with a Coldness and Dryness capable of Reasoning, yet that being expired, he will doat. If of such a ones Seed a Child be got, he will be till ten years old of great Ability ( having drawn a convenient coldness and dryness from the Father ) but at eleven years he will presently begin to fail, having past the Pitch those two Qualities hold. Which we see by daily Experience in Children got in old Age, who when Young are very Witty, but grown Men, are Fools, and short liv'd. The Reason is, they were formed of the cold and dry Seed of a Man that had liv'd about half his Race.

Like-



Likewise if the Father skill in the works of the Imagination (through much Heat and Dryness) and be married, to a Woman cold and moist in the third Degree, the Child born from such a Conjunction, will be an errant Blockhead, if he be form'd of the Father's Seed; having layn in so cold and moist a Womb, and having been fed with such Distemper'd Blood.

The contrary happens, the Father being a Fool, whose Seed ordinarily is hot and exceeding moist. The Child then begot will be dull till fifteen years, so long as he partakes of the superfluous moisture of the Father; but that being spent by the Course of Age it comes to a Consistence, (when the Fool's Seed becomes more Temperate, and less Moist.) It also helps the Wit to have been nine Months in a Womb so little cold and moist, as is that of a Woman cold and moist in the first Degree, whence proceeds such scarcity and want of Nourishment.

All this ordinarily happens for the Reasons we have specified; but there is a certain Race of Men, whose Genitals are of such force and vigor, as they utterly spoil their Aliments of their good Qualities, converting them into their evil and gross Substance. Whence all the Children that are begot (though they have eat delicate Meats) are dull and rude. There are others on the contrary, feeding on Meats of gross and evil Temperament,

are so Strong to overcome them, that though they eat Brawn or Bacon, they get very Witty Children. And so it is certain that there is a Race of Fools, and another of Wise Men, and others that ordinarily are born Blunt and void of Judgment.

Some Doubts offer themselves to those that endeavour to pierce to the Root of this matter: To which an Answer may be given, from what has been already said. The first is, whence it comes that Bastards for the most part resemble their Fathers? And of a hundred Legitimate, ninety bear the Figure and Conditions of their Mothers.

The second, Why Bastards are generally Personable, Couragious and very Discreet?

The third, What is the Cause, that if a light Woman prove with Child, though she swallow poyson'd Doses, to make her Miscarry, and often let Blood, yet she never slips her Child? But if a Married Woman be with Child by her Husband, upon every slight Accident, she lightly Miscarries.

\* Dial. de  
natura.

To the first doubt \* *Plato* answers, affirming, that no Man of his own Accord is Evil, till first he be incited by his vitious Temperament: And alledges for instance; Leachers, who by abounding in fruitful Seed, suffer many Illusions, and great Pains: And being molested with that Passion, to drive it away, Marry.

Of such *Galen* says, that they have very hot and dry Instruments of Generation, and for this Cause, breed Seed very pricking and apt for Procreation. A Man then goes to seek a Woman, none of his own, and replenished with this fruitful, digested and well seasoned Seed: Whence it follows of force the Generation must be made; because where both are equal, the Man's Seed is of greater Efficacy, and if a Boy be got of the Seed of such a Father, he will resemble him of course.

The contrary happens in Legitimate-Children, for Married Men having their Wives always by their Sides, never regard to ripen their Seed, or make it Prolific, but rather upon the least Motion, discharge it with great Commotion and Violence: Whereas Women lying quiet in the Act of Love, their Seminal Vessels never emit any Seed, but what is duly concocted and well seasoned, and affords much in quantity. Therefore Married Women always make the engendring; and their Husbands Seed serves for Nourishment.

But sometimes it comes to pass that both Seeds are matched in equal Perfection; and dispute in such a manner as neither one nor the other give the Formation; so as a Child is got that Resembles neither Father nor Mother. At other times they concur and part the Resemblance between them, the Fathers Seed makes the Nose and Eyes, and that of the Mother, the Mouth and Forehead.



Though if the Fathers Seed wholly predominate, the Child will be like him in Person and Manners ; and when the Mothers Seed prevails, the same Reason holds alike.

Wherefore the Father that desires the Child should be made of his own Seed, must for some days forbear his Wife, giving it time to concoct and ripen : and then it is certain that it will take, and his Wives Seed serve for Nourishment.

The second doubt (from what has been said) bears little Difficulty ; for Bastard-Children are ordinarily made of Seed hot and dry ; and of this Temperament (as we have often prov'd before) proceeds Bravery and Courage, and a good Imagination ; to which belongs Worldly Wisdom. And by the Seeds being duly concocted and well seasoned, Nature acts as she pleases, drawing them as it were with a Pencil.

To the third Doubt may be answer'd, that the conceiving of light Women is almost always wrought from the Man's Seed, which being drier and more prolific, sticks closer, and takes firmer Root in the Womb. Whereas in the Conception of Married Women, which is wrought by their own Seed, the Child is easily loosen'd, the Seed being moist and waterish, or as *Hippocrates* affirms,  
 \* Full of Nastiness.

\* v. Aph.  
 xlv.

Article V. *Rules to be observ'd to preserve  
Wit in Children after they are Born.*

**T**He Matter whereof Man is made is so Alterable and subject to Corruption, that at the Instant he begins to be, he likewise begins to Corrupt and Change without being able to help it. Whereupon it is said, \* *That we are no sooner Born but we Ebb every* \* *Wisdom*  
*Day.* And therefore has Nature provided *c.v.* there should be in Human Bodies four Natural Faculties, the *Attractive, Retentive, Concoctive,* and *Expulsive:* Which concocting and altering the Food we eat, come to repair the lost Substance, by substituting new in its Place. Whence we may understand that it will be of small Advantage to have a Child form'd of delicate Seed, if Care be not taken of what he afterwards Eats. Because the Formation being finished, there remains to the Child no part of the Seminal Substance, whereof in the beginning he was form'd. True it is that the first Seed (if well concocted and Seasoned) is of such Force and Vigor, that digesting and altering the Meats, it makes them, (though evil and gross) turn to his good Temperament and Substance: But we may so far use contrary Meats as the Child may lose the good Qualities it receiv'd from the Seed it was form'd of at first.

\* Dial. de  
Natura.

And therefore \* *Plato* says, that one of the things that most contributes to the ruin of Wit in Man, and his good Manners, is, his bad Education, in Diet. For which reason he advises that we should give to Children Meats and Drinks delicate and of good Temperament, that as they grow up they may reject the Ill and embrace the Good. The Reason hereof is very clear ; for if the Brain was form'd at first of delicate Seed, and that impairing and consuming every day, must be supplied from the Meat we eat, sure it is, if these be gross and of ill Temperament, and eaten many Days together, the Brain will be converted into the same Nature ; and therefore it is not enough that the Child be form'd of good Seed, if the Meats he eats ( after he is born ) have not the same Qualities.

What these are, will be no Difficulty to evidence, allowing the *Greeks* to have been the discreetest Men in the World, and that in their search after Meats to make their Children Witty and Wise, they found the Best and most Appropriate: For if the subtil and delicate Wit consists in the Brains being composed of Parts subtil and of good Temperament, the Meats that ( above all others ) partake of these two Qualities, will be the fittest to use, for obtaining our End.

Goats Milk ( mingled with Honey ) *Galen* says in the Opinion of all the *Greek* Physicians,



is the best Food whatever eaten by Men, for ( besides that it has a moderate Substance ) the Heat thereof exceeds not the Cold, nor the Moist the Dry. Therefore we said ( a few Pages before ) that Fathers who earnestly aim to get a Wise Son, Personable and of sweet Dispositions, must eat six or seven days before Copulation much Goats-Milk mingled with Honey.

But though this Food be good as *Galen* says, it makes more for the Wit that the Meats be of subtil Parts than of moderate Substance; for how much the finer the Matter is in the Nourishment of the Brain, so much the more is the Wit sharpned. Therefore the *Greeks* drew the Cheese and the Whey from the Milk ( which are the two gross Elements of its Composition ) and left the Butter, which is of the nature of Air. This they gave Children to eat, mingled with Honey, with intent to make them Wise and Ingenious. And that this is true appears clearly in what *Homer* relates in his xth *Iliad*.

Besides this Food, the Children eat Cracknels made of White-Bread, of very delicate Water, with Hony and a little Salt, and instead of Vinegar ( which is nought and hurtful to the Understanding ) they added thereto Butter of Goats-Milk, whose Temperament and Substance is Appropriate to Wit.

Though in this Regiment there is a great Inconvenience; which is, that enuring Children

dren to Meats so delicate, they will be less hardy to resist the Injuries of the Air, nor be so able to defend themselves from other Accidents that may make them Indispos'd, And so to make them Wise, they are rear'd with little Health, and live not long.

This Difficulty requires of us, how Children may be rear'd Witty and Wise, and that, yet the same Art may not impair their Health. Which will be easy to concert, if Fathers venture to put in Practice some Rules and Precepts which I shall prescribe. And because nice People are mistaken in Educating their Children, and they are ever harping on this Matter. I will first give the Reason why their Children, (tho' they have Masters and Tutors, and themselves ply their Books so hard) make so little Progress in Learning? And how they may Remedy this, and that without shortning their Lives or impairing their Healths.

Eight things says *Hippocrates* moisten and fatten the Flesh of Man. The first, to be Idle and live at Ease. The second, to Sleep much. The third, to lie on a soft Bed. The fourth, to Fare well. The fifth, to be well Clad and Accoutred. The sixth, to be always on Horse-back. The seventh, to have our Will. The eighth, to be engaged in Plays and Pastimes, and in things that content and please Us. All which are so manifest a Truth, that if *Hippocrates* had not said it, no Man could deny it. Only

Only we may doubt whether the Nice observe always this manner of Life ; but if it be true that they do, we may well conclude that their Seed is very moist, and that the Children begot thereof will of Course be born with superfluous and redundant Moisture, which ought to be Discussed and Consumed ; first, as that Quality tends to the destruction of the Operations of the Rational Soul ; and next, as Physicians say, because it shortens Life, and impairs the Health.

According to this, good Wit, and bodily Health require one and the same Quality, which is Dryness ; and therefore the Precepts and Rules we are to lay down for making Children Wise, will be no less conducing to their Health and long Life.

It will be convenient then as soon as the Child is born of Parents that are Nice and Delicate ( supposing it's Flesh colder and moister than is convenient for Child-hood ) to wash it in salt hot Water, which ( in the Opinion of all \* Physicians ) dries and hardens the Flesh, confirms the Sinews, and makes the Child strong and manly : And by wasting the superfluous Moisture of the Brain, makes him Witty, and frees him from many dangerous † Diseases. On the contrary, † Lib.I. ad Glau. c. ix. the Bath being of fresh hot Water, for that the same moistens the Flesh, says || Hippo- || VI. Aph. crates, breeds Five evils : *Effeminacy of Flesh,* <sup>xvi.</sup>  
Weakness



*Weakness of the Sinews, Dulness of Wit, a Flux of Blood, and Failure of Courage.*

But if the Child come into the World with too much Dryness, it is convenient to wash him often in fresh hot Water, and thus  
 \* *Hippocrates directs, to Bath Children long in warm Water, to prevent Convulsions, to make them grow apace, and be of better Complexion.*  
 It is certain this is to be meant of Children that are born Dry, whose evil Temperament is necessary to be corrected by recourse to the contrary Qualities.

\* Lib. de  
 sal. diæta.  
 c. xxiii.

The *Germans* (says *Galen*) have a Custom to Bath their New-born Children in a River, conceiving that as the Iron glowing out of the Furnace, is made stronger by dipping it in cold Water; even so the Child reeking from the Mothers Womb, is render'd of greater Force and Vigor, by washing him in cold Water.

This is condemn'd by *Galen* as a beastly Practice, and he has Reason, for put the Case, that by this way the Skin is hardned and closed, and not so easily exposed to the Injuries of the Air, yet it is offended by the Excrements of the Body, through which for want of its being open and pervious, they cannot Sweat and pass out.

A better and more secure Expedient is, to Bath the Children (that abound in Moisture) in salt hot Water; for by wasting in them the superfluous Moisture, they are  
 made

made very Healthy, and by closing the Pores, they will not suffer by any Accident whatever; nor will their Excrements be so shut up, that the Passages may not open to let them out. And Nature is so forcible, that if she can't find a common Way, she will find out another to serve the Turn. And when all others fail, she knows how to make new Ways, to expel what offends her. And thus of two Extremes it is more convenient for Health, to have the Skin hard and somewhat clos'd, than too tender and open.

The second Thing requir'd is, that soon after the Child is born, he should be made acquainted with the Winds, and change of Air, and not kept still lockt up in a Chamber, because that will render it Tender, Effeminate, Foolish, Feeble, and in three Days it will die. Nothing says \* *Hippocrates* so much debilitates the Body as to be always in warm Places, immured from Heat and Cold. Nor do's any thing conduce more to Health, than freely to expose the Body to all Winds, Hot, Cold, Moist and Dry: Which made † *Aristotle* ask, What the Reason is why those that live in Champion Countries, are more Healthy, and of a better Complexion than those that dwell in Marshes? And the Difficulty encreases the more, considering the hard Life they lead, sleeping on the Ground in their Clothes in open Air, against the Sun, the Cold, or Water, faring withal so coarsly.

\* Lib. de  
aere, locis  
& aquis.

† XIV.  
Sect. prob.  
xii.

The

The same may be demanded of Shepherds, who are the Healthiest of all Men, and the Reason is, because they have made a League with all the Qualities of the Air, and shrink at nothing. On the Contrary, we plainly see, that a Man affecting to be Nice, and to be on his Guard against the Sun, the Cold, the Serene, and the Wind, in three Days is a dead Man: Therefore it may well be said, *Whosoever shall save his Life, shall lose it*: Because no Man is proof against all the Changes of the Air: And therefore it's better to Accustom ones self to all, that a Man may not be in Pain, or always in Suspence.

The Error of the Vulgar lies, in thinking that the Child is born so tender and delicate, that it cannot bear passing from it's Mothers Belly (where there is so much Heat) into the Region of the cold Air, without great Damage. But they are utterly mistaken: For tho' *Germany* be so Cold, they throw their Children reeking into the River, and tho' 'tis so Beastly an Action, it neither do's them harm, nor kills them.

The third Thing convenient to be done, is to find out a young Nurse, of a hot and dry Constitution; or according to our Doctrine, cold and moist in the first Degree, inured to Hardship; us'd to lie on the bare Ground, a spare Feeder, and poorly Clad, and seasoned with all sorts of Weather. Such a one will have sound Milk, as being accustomed



stom'd to all Changes of Air, and the Child brought up by her many Days together, will become well-limbed and lusty. And if she be Discreet and Prudent, the same will be of much advantage to his Wit, because her Milk is very hot and dry: Which two Qualities correct the superfluous Coldness and Moisture the Child drew from the Womb. How much it imports for the Child's Strength to suck such a Milk, well exercised, plainly appears in Colts foaled from Mares trained to the Plow and Harrow, which prove the fleetest Coursers, and endure longest in Labour. But if their Dams run up and down idle in Pastures, they flag after the first Carier.

The Order then to be observ'd with the Nurse is to take her home, four or five Months before the Birth, and to give her the same Meats to eat that the Lying-in-Mother used, that she may have time to spend the Blood and bad Humors made by the Ill-Meats she eat before, to the end, the Child (as soon as it is born) may suck the like Milk to that it drew in the Mothers Belly, at least made from the same Meats.

The fourth is, not to accustom the Child to sleep on a soft Bed, nor to load him with Clothes, nor to cram him too much: For these three Things says \* *Hippocrates*, dry and shrink the Flesh; and their Contraries, fill

\* To eat but once a Day, to lie hard, and go naked.  
Hippo lib. de salubri  
dieta.

fill and stretch it. And in so doing, the Child will be of great Wit, very Healthy, and long Liv'd, by reason of his Dryness. And from the contrary, he will prove Fair, Fat, full of Blood, and Blockish. Which Constitution \* *Hippocrates* calls *Athletic*, esteeming it very dangerous.

\* I Aph.  
III. Celsus.  
lib. II.

According to this Receipt and Order of Life the wisest Man that ever was in the World was educated, (that was *Christ* our Redeemer, as far as he was Man) saving that being born in *Nazareth* his Mother may be had no Salt-water at hand, to Bath him. But this was a Custom of the *Jews*, and of all *Asia* beside, introduced by some skilful Physicians for the good of Infants. And no less spoke the Prophet † *Ezech.* *And as for thy Nativity in the day thou wast born, thy Navel was not cut, neither wast thou washt in Water, to supple thee; thou wast not Salted at all, nor Swaddled at all.*

† Chap. xvi.

But as touching the Rest, so soon as he was Born, he began to make Friendship with the Cold, and other Changes of the Air. His first Bed was on the Earth, and he was poorly Clad, as if he would observe *Hippocrates's* Receipt. A few Days after they went with him to *Egypt* (a place very hot) where he remained all the time that *Herod* liv'd: His Mother going after this manner could not but give him a Milk well excercis'd and made in all Changes of Air.

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them Witty and Wise : And for that he says, *That he may know to refuse the Evil, and chuse the Good*, we are to understand that by means of these Aliments, Christ our Redeemer (as he was Man) obtain'd more exquisite Wisdom than he should have possess'd had he used other contrary Meats : For so there is need to explain the particle (That) to know, what he meant when he spoke in those Terms. We are to presuppose then that in Christ our Redeemer there were two Natures (as the Truth is and our Faith teaches) the one Divine, as he was God ; and the other Human, compounded of a Rational Soul, and Elementary Body, so dispos'd and organiz'd, as other of the Sons of Men.

As concerning the first Nature we are not to treat of the Wisdom of our Lord Christ, because it was Infinite, without Increase or Diminution, and without depending on any other thing more than his being God ; and so he was as Wise in his Mothers Womb, as he was at thirty three Years of Age, and even as he was from all Eternity. But as to what concerns his second Nature, you are to know, that the Soul of Christ, from the instant that God created it, was as Happy and Glorious, as it is at this Day ; and since it enjoyed God and his Wisdom, sure it is that there was no Ignorance in him, but that he had so much Infus'd Knowledge as  
his

his Natural Capacity was capable of: But withal it is no less certain, that according as Glory did not communicate it self to all the Parts of the Body (in respect of the Redemption of Mankind ) no more did Wisdom Infused communicate it self; for the Brain was not dispos'd and organiz'd with the Qualities and Substance necessary to the end the Soul might with such an Instrument Discourse and Philosophise. For if you call to mind what we deliver'd in the beginning of this Work, that the Graces *gratis* given which God bestowed upon Men do require ordinarily that the Instrument with which they are to be exercis'd, and the Subject into which they are to be received, contain the Natural Qualities requisite for every such Grace. And the reason is, because the Rational Soul is an Act of the Body, and works not without the Mediation of Corporal Organs.

The Brain of our Lord Christ, ( when a Child, and New-born ) had much Moisture, for at that Age it is but requisite and a Natural Thing; but through exceeding in Quantity, his Rational Soul could not naturally Discourse or Philosophise with such an Instrument. And so Infus'd Knowledge pass'd neither to the Corporal Memory, nor to the Imagination, nor Understanding; because those three are Orga-

nic Powers ( as we have already prov'd ) and enjoy not their due Perfection. But the Brain drying with Time and riper Age, the Rational Soul daily discover'd more and more the Infus'd Knowledge it had , and Communicated the same to the Corporal Faculties.

St. Thomas assign'd a third Science to Christ ; calling it, acquired by the Intellectual Agents III. p. q. X art. IV. & q. XII. ar. II.

Now besides this Supernatural Knowledge, it had also another gathered from things Children hear, see, smell, taste and touch ; and this ( is certain ) our Lord Christ attained like other of the Sons of Men. And like as to see things clearly, he stood in need of good Eyes ; and for hearing of Sounds, of good Ears ; so also he stood in need of a good Brain to distinguish between Good and Evil. And so it is sure that by eating such delicate Meats, his Head was daily better organiz'd, and obtained more Wisdom. After such a manner as if God had taken from him Infus'd Knowledge, thrice in the Course of his Life, ( to find what he had Acquir'd ) we shall find that at Ten Years he knew more than at Five, at Twenty more than at Ten, and at Thirty Three more than at Twenty.

St. Luke. chap. ii.

And that this Doctrin is true and Catholic, the very Letter of the Text of the Gospel proves, saying, \* *And Jesus encreased in Wisdom and Stature, and in favour with God and Man.* Of many Catholic Senses which Ho-



ly Writ may bear, I ever esteem that that follows the Letter, better than that which takes away from the Terms and Words their Natural Import.

What Qualities and Substance the Brain ought to have, we have already noted, (from the Opinion of *Heraclitus*) that *Dryness makes the Wisest Soul*; and from \* *Galen's* Opinion we have prov'd, that the Brain compos'd of a very delicate Substance makes a very fine Wit. \* Lib. art. med. c. xii.

This Dryness our Lord acquir'd by Age, because from the Day of our Birth to that of our Death, we daily grow to more Dryness and waste of Flesh, and so to greater Knowledge. The subtile and delicate parts of his Brain were improv'd by eating the Meats mention'd by the Prophet *Esaïas*. For if every Moment there be need of new Nourishment and Repair of the lost Substance, and this is to be effected with Meats, and no other way, sure it is that if he had always fed on Beef or Pork, in a short time his Brain would have been gross and of ill Temperament; with which his Rational Soul would not have been able to *have refus'd the Evil and chosen the Good*, but by way of Miracle, and employing of his Divinity. But God leading him by Natural Means, ordered that he should eat those de-

delicate Meats, with which ( his Brain being nourished ) was made an Instrument so well organiz'd, as even without the use of Divine or Infus'd Knowledge, he might Naturally *refuse the Evil and chuse the Good*; like the rest of the Sons of Men.

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*Soli Deo Gloria.*

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